FOR CYCLES
CONSULT
WELLINGTON CYCLE & MOTOR Co.,
BOMBAY & POONA.

The Bombay Chronicle

FOR CYCLES
CONSULT
WELLINGTON CYCLE & MOTOR Co.,
BOMBAY & POONA.

FOUNDED BY SIR P. M. MEHTA IN 1913.

VOL. X. NO. 306— BOMBAY: WEDNESDAY, DECEMBER 27, 1922. TWO ANNAS

SHIPPING

P. & O.
AND
BRITISH INDIA.
(COMPANIES INCORPORATED IN ENGLAND.)
MAIL AND PASSENGER SERVICE.

P. & O. SAILINGS TO PLYMOUTH AND LONDON CALLING AT MARSEILLES.

All Passengers are required to be in possession of passports.

Date.	Steamers.	Tons.
1922		
28th December ..	CHINA	7,952
1923		
9th January ..	MOLDAVIA†	15,800
13th ,, ..	KASHGAR*	8,840
20th ,, ..	MANTUA	10,902
27th ,, ..	NALDERA	15,825
3rd February ..	MALWA	10,941
10th ,, ..	KAISAR-I-HIND	11,430
17th ,, ..	KHYBER	9,014
24th ,, ..	MACEDONIA †	11,089
3rd March ..	CALEDONIA	7,622
10th ,, ..	DEVANHA	8,092
17th ,, ..	CHINA	7,952
24th ,, ..	MOREA*	10,911
31st ,, ..	MANTUA	10,902
7th April ..	MALWA	10,941
14th ,, ..	KASAR-I-HIND	11,430
21st ,, ..	NARKUNDA	16,227
28th ,, ..	MACEDONIA	11,089
5th May ..	CALEDONIA	7,622
12th ,, ..	PLASSY	7,393
19th ,, ..	MOLDAVIA†	15,800
26th ,, ..	CHINA	7,952

* Through steamers from China.
†Through steamers from Australia. Have limited accommodation for passengers from India.

BRITISH INDIA SAILINGS.
Bombay to Port Said and Plymouth.

Date about.	Steamers.	Tons.
[redacted]	MASSOORA	4,324
[redacted]	GAZANA*	5,284
[redacted]	GAMARIA *	5,255
[redacted]	MASULA*	7,261
17th March ..	MUNDRA*	7,275
16th ,, ..	DOMALA	8,441
30th ,, ..	MATIANA	8,900
13th April ..	MULBERA	9,100
27th ,, ..	MANTOLA	8,963
11th May ..	DUMANA	8,600
25th ,, ..	MERKARA	8,285

* Cargo vessels only, will not convey passengers.

P. & O. SAILINGS BOMBAY TO COLOMBO STRAITS & CHINA.

1923			
12th Jan. ..	MOREA ..		
22nd ,, ..	SICILIA		
9th Feb. ..	NARKUNDA	Connects at Colombo with s. s. Dongola.	
24th ,, ..	SOUDAN.		
9th Mar. ..	MOLDAVIA	Connects at Colombo with s. s. Karmala.	
26th ,, ..	SICILIA		
9th April ..	NALDERA	Connects at Colombo with s. s. Nyanza.	
28th ,, ..	SOUDAN ..		
31st May ..	SICILIA ..		

P. AND O. BOMBAY TO AUSTRALIAN PORTS.

Date	Steamers.	Tons.
1923.		
9th February ..	NARKUNDA	16,227
9th March ..	MOLDAVIA	15,800
6th April ..	NALDERA	15,825

BRITISH INDIA SAILINGS TO AFRICA, KARACHI AND PERSIAN GULF.

Dates about	Steamers	Destination.
27th December..	KAROA ..	East & S. Africa. 3 p.m.
28th ,, ..	BARPETA..	Busra via Karachi Coasting. 3-30p.m.
29th ,, ..	ITA	Busra viaKarachi.
31st ,, ..	..INGA ..	Karachi via K'war

Terms and Rates of Freights and Passage for P. and O. and B. I. sailings may be arranged with

MACKINNON, MACKENZIE and Co.,
Nicol Road, Fort, Bombay.
P. O. Box 123.

NOTICE.

CANADIAN GOVERNMENT MERCHANTS MARINE, LIMITED.
AND
B. I. S. N. CO'S JOINT SERVICE
CALCUTTA TO HALIFAX DIRECT TAKING CARGO FOR TRANSHIPMENT.

Terms Rate of Freight and Passages may be arranged with:—

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18, Strand Road, CALCUTTA.
P. O. Box 158.
Telephone No. 1262.

SHIPPING

N.Y.K.LINE
Regular Semi-Monthly Service to Japan via Singapore, Hongkong and Shanghai.

Steamer.	Commander.	Tons	Arrival.	Dep.
Wakasa Maru.	K. Horikawa	6074	16 Dec.	28 Dec.
Nagato Maru.	S. Takeda.	5901	29 Dec.	11 Jan.
Takachiho Maru.	Y. Kawashima	7047	2 Jan.	13 Jan.
Kamakura Maru.	J. Fujisawa	5829	13 Jan.	27 Jan.

All steamers, equipped with every comforts and fitted with electric lights and fans in every cabin free of charge and wireless telegraphy. A qualified Surgeon and specially trained Chefs carried.

For particulars, apply to—
Y. YOSHIDA, Manager,
NIPPON YUSEN KAISHA.
Alise Buildings, Hornby Road, Fort, Bombay.
'Phone Nos. 279, 4362. Telegrams "YUSEN."

THE SCINDIA STEAM NAVIGATION COMPANY, LTD.

Fortnightly sailings between Bombay, Karachi and Calcutta Burma, calling at Galle, Tuticorin, Colombo and other coast ports according to demand.

Steamer.	Tonnage.	Sailing about.
S.S. "Jalatarang" ..	4300 ..	31st Dec.
S.S. "Victoria" ..	4300 ..	15th Janu.

For freight and other particulars apply to
NAROTTAM MORARJEE & Co.,
Agents.
SUDAMA HOUSE,
41, Sprott Road, Ballard Estate.

THE MOGUL LINE.

BOMBAY TO MAURITIUS VIA KARACHI.

S. S. "JEDDAH" 4,682 tons is expected to sail hence for Mauritius about the 8th January, 1923.

She has excellent accommodation for all classes of passengers. For freight and passage money and other particulars apply to the undersigned.

TURNER MORRISON & CO., LTD.,
Managing Agents,
16, Bank Street, Fort.
Bombay, 13th December, 1922. 15146

BANKING

THE BANCO NACIONAL ULTRAMARINO.

(NATIONAL OVERSEAS BANK.)
ESTABLISHED 1864.

Authorised Cap. Esc. 48,000,000 $00—£10,953,000
Paid-up Capital Esc. 24,000.000 $00—£ 5,328,000
Reserved Fund Esc. 27,200,000 $00—£6,038,400
(At Par Exchange.)

HEAD OFFICE: LISBON.
STATE BANK OF PORTUGUESE COLONIES.
BOMBAY OFFICE:
Bombay Club Building, Esplanade Road.
BRANCHES:
LONDON:
9, Bishopgate London, E. C. 2.
NEW YORK:
91, Liberty Street.
PARIS:
9, Rue de Helder.

BRAZIL:— Rio de Janeiro, Campos, S. Paulo, Pernambucco, do Norte Para, Manaos.
PORTUGAL: Aveiro, Beja Braganca, Castelo Branco, Coimbra, Covilha, Evora, Faro, Figueira, da Foz, Guarda, Guimaraes, Leiria, Olhao, Portalegre, Potimao, Porto, Santarem os Montes Mizeu.
ADJACENT ISLANDS.—Punchal (Maderia), Ponta Delgada, (S. Miguel Acores), Angra do Heroismo (Acores).
WEST AFRICA:—S. Vincente and S. Tiago (Cape Vert) Eissau and Bolama (Guinea), Kinshassa, (Belgian Congo), S. Thomo, Principe, Cabinda, Loanda, Malango, Novo Redondo, Lobito, Benguela, Belmonte (Bihe), Mossamedes, Lubango.
EAST AFRICA:—Lourenco Marques Inhambane, Beira, Chinde, Tete, Quelimane, Mocambique Ibo.
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C. DE SEABRA.
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Ditto Telegu Part II 1 14 0
Annual life Reading 2 12 0
General Reading 5 12 0
Send date of birth and time or time of writing letter and approximate age.
PUNDIT J. V. R. SARMA, Astrologer, BEZWADA.

BANKING

BANK OF BARODA, LD.

Under the patronage of and largely supported by the Government of H. H. the Maharaja Gaekwar.
(Registered under the Baroda Companies Act III of 1897.)

Capital Subscribed ..... Rs. 60,00,000
Capital Called-up ..... Rs. 29,90,390
Reserve Fund ..... Rs. 18,00,000

HEAD OFFICE:
Mandvi, Baroda.
BRANCHES:
Ahmedabad, Bhavnagar, Navsari, Meehana, Surat, Bombay, Dabhoi, Petlad Patan and Amreli.

DIRECTORS:
The Hon'ble Mr. Lalubhai Samaldas, C.I.E., (Chairman).
Gunajirao R. Nimbalkar Esq., B.A., (Sar Subs, Baroda State).
Raj Ratna Sheth Maganbhai P. Haribhakti (Nagar Sheth, Baroda).
Sheth Durgaprasad Shambhuprasad Laskari (Mill Agent, Ahmedabad).
Bhaskarrao V. Mehta Esq., M.A., LL.B., (Bhavnagar).
Maganlal H. Kantavala Esq., M.A., (Agent, The Maharaja Mills Co., Ltd., Baroda).
Raoji Raghunath Shirgaokar Esq., B.A., LL.B. (Subs, Baroda State)
Anant Narayan Datar Esq., (Accountant General, Baroda State).

CURRENT DEPOSIT ACCOUNTS.
Interest allowed on daily balance from Rs. 300 to Rs. 1,00,000 at the rate of Rs. 2½ per cent. per annum and on sums over Rs. 1,00,000 by special arrangement. No interest which does not come to Rs. 3 per half year will be allowed.

FIXED DEPOSITS.
Received for long or short periods on terms which may be ascertained on application.

LOANS, OVERDRAFTS AND CASH CREDITS.
The Bank grants accommodation on terms to be arranged against approved securities.
The Bank undertakes on behalf of its constituents the safe custody of Shares and Securities and the collection of dividends and interest thereon. It also undertakes the sale and purchase of Government Paper and all description of Stock at moderate charges particulars of which may be learnt on application.

SAVINGS BANK DEPOSITS.
Deposits received and interest allowed at per cent. per annum. Rates on application.

C. E. RANDLE,
General Manager.

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(Incorporated in England.)
HEAD OFFICE:
4, Crosby Square, London, E. C. 3.
BRANCHES:

Amara	Calcutta
Baghdad	Colombo
Bahrein	Hillah
Basrah	Madras
Bombay	Mosul

Authorised Capital £2,000,000
Paid-up Capital £1,000,000
Reserve Fund £300,000
Reserve Liability of Shareholders £1,000,000

BOARD OF DIRECTORS:
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Sir J. Leigh-Wood, K.B.E., C.B., C.M.G., Deputy Chairman.
Sir Percy Wilson Newson, Bart.
J. H. Batty, Esq.
G. Bromley-Martin, Esq.
Emile Francqui, Esq.
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Sir Dinshaw Maneckjee Petit, Bart.
Narottam Morarji, Esq.
BOMBAY BRANCH:
Corner of Hornby Road and Churchgate Street.
INTEREST allowed on deposits fixed for one or two years at the rate of 5½ per cent. per annum.
CURRENT ACCOUNTS opened and Fixed Deposits received for shorter periods at rates to be ascertained on application.
INTEREST allowed on Savings Deposit Accounts at 4 per cent. per annum. Copies of the Rules may be obtained on application.
BILLS OF EXCHANGE purchased. Loans and Credits granted on approved security every description of Banking and Exchange Business undertaken. Purchases and sales of British and Foreign securities effected on usual terms.

L. F. TUCKER,
Manager.

THE PUNJAB NATIONAL BANK, LIMITED.

ESTABLISHED 1895.

Capital Authorised 100,00,000
Capital Issued 50,00,000
Capital Subscribed 50,00,000
Capital Paid-up ..... 25,80,130.
Reserved Fund 18,00,000

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AmballaCity	Hyderabad	Peshawar City
Amballa Cant	(Sind)	Okara
Bombay	Jullundur	Dessete
Cawnpore	Jammu	Montgomery),
Calcutta	Jhelum City	Patiala
Delhi	Karachi	Quetta
D. I. Khan	Kasur	Rawalpindi
Ferozepore	Lahore City	Sargodha
Gujranwalla	Lyallpur	Sialkot
Gojra	Ludhiana	Srinagar
Hapur	Multan City	

CURRENT ACCOUNTS are opened and interest allowed at 3 per cent. from January to June and 2½ per cent. from July to December at Bombay on a minimum daily balance of Rs. 500 to Rs. 100,000.
FIXED DEPOSITS are received for 12 months and shorter periods at rates of interest which can be ascertained on application.
SAVINGS BANK DEPOSITS.—Sums as low as Rs. 5 received and interest allowed at 4½ per cent. per annm.
LOANS, OVERDRAFTS and CASH CREDITS.—The Bank grants accommodation of terms to be arranged against approved security.
CHEQUES, HUNDIS, BILLS etc., of outstations are bought collected and discounted.
For other particulars and rules of business apply to—

DES RAJ MEHRA,
Manager.

BANKING

THE BANK OF MORVI, LD.

(REGISTERED IN BOMBAY.)
HEAD OFFICE: Fort, Bombay.

BRANCHES—Shroff Bazar (Bombay) and Surat.
LONDON AGENTS—The National Provincial and Union Bank of England, Ltd.

Subscribed Capital ..... Rs. 1,00,00,000
Paid-up Capital ..... ,, 55,00,000
Reserve Liability for Calls ,, 45,00,000
Reserve and Contingency Funds ..... ,, 89,000

CURRENT ACCOUNTS.—Interest at 3 per cent. all round the year on sums of Rs. 300 to Rs. 1,00,000.
FIXED DEPOSITS.—Received for 12 months and shorter periods.
SAVINGS BANK DEPOSITS.—Received at 4 per cent.
STERLING DRAFTS and TELEGRAPHIC TRANSFERS on London bought and sold.
GOLD and SILVER imported.
STOCK and SHARES sold and purchased in India and England and Dividends collected.
All kinds of Banking and Exchange Business transacted.

W. T. JONES.
Manager.

THE BANK OF INDIA, LTD.

ESTABLISHED 7TH SEPTEMBER, 1906.
(Incorporated under the Indian Companies Act VII of 1882.)
ORIENTAL BUILDINGS, BOMBAY.

CAPITAL SUBSCRIBED ... Rs. 2,00,00,000
CAPITAL PAID-UP ..... ,, 1,00,00,000
RESERVE FUND ..... ,, 72,50,000

CURRENT DEPOSIT ACCOUNTS.
Interest is allowed on daily balances from Rs. 300 to Rs. 1,00,000 AT THE RATE OF 2½ PER CENT. PER ANNUM THROUGHOUT THE YEAR. On sums exceeding Rs. 1,00,000 interest is allowed by special arrangement. No interest will be allowed which does not amount to Rs. 3 per half year.
FIXED DEPOSITS.
Deposits are received fixed for one year or for shorter period at the rates of interest which can be ascertained on application.
SAVINGS BANK ACCOUNTS opened on favourable terms. Rules on application.

A. G. GRAY.
Manager.

THE YOKOHAMA SPECIE BANK, LIMITED.

(REGISTERED IN JAPAN.)
(ESTABLISHED 1880.)

Subscribed Capital ..... Yen 100,000,000
Paid-up Capital ..... Yen 100,000,000
Reserve Fund ..... Yen 65,000,000

HEAD OFFICE: YOKOHAMA.
BRANCHES:

Batavia	Kobe	Saigon
Bombay	London	San Francisco
Buenos Aires	Los Angeles	Seattle
Calcutta	Lyons	Shanghai
Changchun	Manila	Singapore
Darien.	Nagasaki	Shimonosaki
Frengtien	Newchwang	Sourabaya
Hamburg	New York	Sydney
Hankow	Nagoya	Tientsin
Harbin	Osaka	Tokyo
Hongkong	Peking	Tsinan
Honolulu	Rangoon	Tsingtau
Kai Yuan	Rio de Janeiro	Vladivostock

CURRENT DEPOSIT ACCOUNTS are opened for approved customers and interest is allowed at the rate of 2 per cent. per annum on daily balances of Rs. 1,000 to Rs. 10,00,000 provided that the amount of half-yearly interest is not less than Rs. 5.
FIXED DEPOSITS are received for one year or shorter period on terms which may be ascertained on application.
Every description of BANKING and EXCHANGE business transacted.

H. YAMAZAKI,
Manager,
Hornby Road, Bombay.
Post Box No. 207.

THE UNION BANK OF INDIA, LIMITED.

AUTHORISED CAPITAL 5,00,00,000
SUBSCRIBED CAPITAL 3,97,61,500
PAID-UP CAPITAL ON 31-3-22 ... 59,82,11278

HEAD OFFICE:
62-68, Apollo Street, Fort, Bombay.
SUB-BRANCHES:
Zaveri Bazar, 289, Shaik Memon Street.

LONDON AGENTS:
THE LONDON COUNTY WESTMINSTER AND PARR'S BANK, LIMITED.

CURRENT ACCOUNTS.—Interest allowed at 2½ per cent. per annum on DAILY BALANCES up to Rs. 1,00,000. From 1st January to 30th June interest at 3 per cent. per annum is allowed on sums over Rs. 50,000 provided the balance does not fall below that figure. No interest is allowed unless the sum accrued amounts to Rs. 3 half-yearly.
FIXED DEPOSITS received for one year and for shorter periods at rates to be ascertained on application.
SAVINGS BANKS.—Interest allowed at 4 per cent. per annum. Rules on application.
LOAN AND CASH CREDITS are granted on approved securities at favourable rates.
SHARES AND SECURITIES purchased and sold.
General Banking and Exchange business of every description transacted.

T. C. ANDERSON,
General Manager.

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According to the Government of India Insurance Blue Book.
The Oldest Life Office of Bengal.
THE HINDU MUTUAL LIFE ASSURANCE, LD.
Established 1891.

Funds and Assets over—Rs. 2,00,000.
Claims Paid Exceed—Rs. 3,00,000.

Government of Bengal (Official Trustee) the Trustee of the Reserve Fund.

Policies from Rs. 500 to Rs. 4,000.

LOWEST RATE OF PREMIUM.

This is the only policy-holders' office and the oldest purely Hindu Life Office in India. We ask every Hindu to compare our rates with any other Indian or Foreign Office before insuring elsewhere.

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309, Bowbazar Street,
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309, Bowbazar Street,
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Agency Applications Invited.

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A PURELY INDIAN CONCERN MANAGED BY INDIANS.
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A PROGRESSIVE INDIAN LIFE OFFICE.

	Rs.
Total Invested Funds Exceed	54,00,000
Total Claims Paid over	14,00,000
New Business—1921	55,86,500
New Business—Jan. to Aug., 1922 ...	36,32,000

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S. N. BANERJEA, Secretary
or
Messrs. DHURANDHAR BROTHERS, Chief Agents,
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Insure under an Endowment Policy

The Company pays all incidental expenses—you pay the premiums—The Company pays you on maturity or your heirs if death occurs earlier.

NO VEXATIOUS CONDITIONS
A SIMPLE CONTRACT—PROMPT PAYMENT.

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HEAD OFFICE 5/7 Clive St., CALCUTTA.
OR, BRANCH SECRETARY, EXAMINER PRESS BUILDING, MEDOWS STREET, FORT, BOMBAY.

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NURSHAH HAMDANI BUILDING,
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THE BEST INSECTICIDE POWDER.
Annas 12 per tin.
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Can be had from all Chemists and Druggists.

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When you spend so much for your clothes why not be certain that they are made by artistic Tailors!
ARAUJO FERNANDES & Co.:
MERCHANT TAILORS,
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HIGH CLASS WATCHES
ACCURATE DURABLE
Silver Wrist Watch, Lever Jewelled, Rs. 16 Each.
Silver Wrist Screw Case, Radium, Rs. 18 Each.
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SHREE MAHARAJA WATCH Co.
THAKORDWAR, BOMBAY, No. 2.

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Every additional word—One Anna

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Replies to advrtisements cannot be forwarded, but can be obtained at the office on production of the voucher.

Answers to advertisements should be addressed as follows:—Box Number.....Advertisement Department. "The Bombay Chronicle" Office, Bombay.

Unclaimed replies to advertisements are destroyed after one month.

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A R5936.

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A C15269.

WANTED—A SHORTHAND TYPIST. Apply immediately stating terms and with copies of testimonials to Box No. 8856 Advt. Dept., "Bombay Chronicle."
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A. R.5923.

WANTED—Capable and efficient TRAVELLING AGENTS to canvass orders for the Swadeshi manufactures on commission. Apply stating qualifications to THE IMPERIAL WEAVING ESTABLISHMENT, Cannanore, North Malabar.
A15117

WANTED—A MECHANIC MOTOR DRIVER fully experienced and capable handling English and American Cars, need only apply. Apply to Box No 8852 Advt. Dept "Bombay Chronicle."
A R5882

WANTED—An experienced MANAGER who must also be a competent Spinning Master for an up-country Spinning Mill. Apply stating terms and full particulars of experience to Box No. 8851 Advt. Dept. "Bombay Chronicle."
A15224

WANTED at end of February a Second Assistant Master (Trained and experienced). Quarters provided. Pay according to qualifications. Also early in January a Junior Master to start on Rs. 100. Both should be disciplinarians and if possible good at games. Church of England essential. Send applications and testimonials to Chaplain, Christ Church Boys' High school, Jubbulpore.
A R5881.

WANTED—Unemployed and others getting meagre pay to see Manager, STANDARD TYPEWRITER CO. 259/261, Hornby Road, opposite Messrs. COX & CO., to better their future prospects by learning in leisure hours, Pitman's Phonetic Shorthand and Type writing by Touch System. Hundreds have been successfully coached up and are filling good posts as Stenographers and Typists. Why not you. Success Guaranteed. Join to-day.
A

SITUATIONS WANTED

WANTED.—Suitable AGENCY by a graduate, having good canvassing experience. Apply stating terms to A. R. BHATIA, C/o. Postmaster, Bombay.
B R5929.

AN UNDERGRADUATE can spare some time for private tutions. Moderate terms. Apply Box No. 8869, Advt. Dept., "Bombay Chronicle."
B R5932

A TYPIST (Touch System) is willing to work for two or three hours daily. Any suitable time. Apply Box No. 8870 Advt. Dept. "Bombay Chronicle".
B R5933

AN UNDERGRADUATE GUJRATI YOUTH of a respectable family seeks employment as a COMPANION and/or TEACHER. A good sportsman. Apply Box No. 8871, Advt. Dept., "Bombay Chronicle."
B R5934

HOUSES & FLATS TO LET.

TWO LET WASSIAMULL BUILDING, opposite BABUL NATH TEMPLE, Chowpati, open on all sides spacious new flats with lift and up to date convenience and electrical water pump. Apply on the spot.
C R5874

TO BE LET—Fort, Cowasjee Patel Street and Barber Lane corner New Building for shops and offices
C R5666

ROOMS TO LET—Very cheap in "Queen Mansion" Forjett Street near Gowallia Tank Road. Apply SORABJI HORMASJI CONTRACTOR, Hormaz Building [illegible] Road Byculla.
C.

TO BE LET—FOURTH FLOOR [illegible] airy rooms, rent Rs. 100 [illegible] Mansion, Sussex Road [illegible] BHAI CHAGLA & [illegible]
C

TWO BE LET—An extensive GODOWN for storing goods or any industry admeasuring 400' length 38' breadth near Byculla Club Road. Apply sharp M. K. Palia, Apollo St. Bombay.
C. R.5761.

TO LET IMMEDIATELY.—LAL BUNGALOW at Andheri on Gundavli Road, 5 minutes' walk from station. Only vegetarians should apply Telephone No. 3836 or Box No. 6814, Advt Dept., "Bombay Chronicle".
C R5789

TO BE LET.—Ground floor, measuring 1656 sq. ft. and 1st floor flat, measuring about 2,900 sq. ft situated at 20A Fort, Street, Frere Road, Bombay, suitable for Office and Godown purposes Apply for particulars to Messrs. F. MURAGLIA & Co., Marble Merchants and Contractors 20A Fort Street, Frere Road, Bombay, No. 1
C15118

HOUSES & FLATS TO LET.

TO LET on a long lease, either for a FACTORY or for GARAGES, etc., a vacant PLOT OF LAND of about 3500 sq. yds., also motor garages at Rs. 40 at Tardeo Road Opp. Adamji Peerbhoy's Mills. For Rent etc., apply to TULSIDAS MORARJI, 14 Hummum Street, Fort, Bombay.
C R5887

TO BE LET at "Special Reduced Rent" a BUNGALOW, airy and well ventilated, Plot No. 8 ground-first and second floor at Dadar, Vincent Cross Road. Apply to Mr. NAGINAWALA near the premises or to ZAVERI MANEKCHAND JAGASI Zaveri Bazaar, Telephone No. 5366.
C R5694.

ONE big HALL quite independent and well ventilated useful for shroff traders, School Institution, Offices, is to be let. Please apply for rent and other particulars—to the BOMBAY CLOTH MARKET CO. LD. No. 50/52, Shaikh Memon Street, Mangaldas Market, Opposite Juma Masjid, Bombay.
C R5890

TO LET at Gowalia Tank Road, MOTOR SHOW-ROOMS GARAGES with mazzanine floor and garages on ground floor and new airy spacious flats on top floors with up-to-date convenience. Apply WASSIAMAL AS SOMAL 178 Jakaria Masjid, or opposite Babulnath Temple
C R5802

HOUSEHOLD FURNITURE

WANTED FURNITURES in small lots or large quantity. Good opportunity for those breaking their houses. Apply Post Box 3090, Bombay.

FOR SALE AND HIRE—Household office room, drawing room furnitures at reasonable terms. Apply ADAM SAJAN & CO., 364, Nagdevi Street, next to Mandvi Post, Bombay.

PROPERTIES FOR SALE.

FOR DISPOSAL as a going concern, first class up-to-date Bombay Cinema in good locality. Would consider monthly tenancy on commission basis to first class party guaranteeing to pay rent, taxes and all overhead charges. For full particulars apply Box No. 8845, Advt. Lept., "Bombay Chronicle."
G15195

FOR SALE OR ON LEASE—SPLENDID OPPORTUNITY FOR INVESTMENT—Old Small Causes Court Building, Imperial Cinema Plot, West-End Cinema Plot, Tribhowan Terraces, etc., in Sir Mangaldas Wadi, Girgaum. Apply MANAGER, Sir Mangaldas House, Lamington Road.
G R5854

MOTOR & ACCESSORIES

FOR SALE—RENAULT (best French make), 40-50 B.H.P., 7 seater, Touring body, one little used, complete with C.A.V. lighting set and in complete working order, princely car, going cheap due to owner's transfer. ITALA, 36-35 B.H.P., 4 cylinder with Zanana body, best for Princes, a nice car, going cheap. Apply THE ASIAN MOTOR CAR COMPANY, Sandhurst Road, Bombay.
JA R5860

MACHINERY, TOOLS, Etc.,

ELECTRIC PUMPING SETS for House Service; for A.C. or D.C. Circuits; rated capacity 2,000 gallons p. hour against 100 feet total Head; supplied and erected at sweeping reduction in prices by THE INVICTA ELECTRICAL EQUIPMENT CO., 80, Homjee St., Fort, Bombay Telephone 3825.
F 2

MACHINERY FOR SALE—9 B.H.P. Crossley, 10 and 11 B.H.P. National Oil Engines second-hand delivery from stock. New 16 feet long gap bed screw cutting gap bed lathe by London Bros., also 18 feet second-hand lathe, 10in. stroke slotting machine, 3 feet radial drilling machine. Deliveries from stock, 24, 36 and 42 B.H.P. Tangyes semi-Diesel crude Oil Engines with selfstarters, tanks, pipes, arriving beginning of January, also several 7, 9 and 13 H.P. Blackstone Oil Engines. Very little used. B. D. BERY & CO., 58, Custom House Road, Fort, Bombay.

EDUCATIONAL.

THE KALBADEVI SHORTHAND AND TYPEWRITING INSTITUTIONS, ESTABLISHED 1898. The most successful and therefore the best Testimonials from Members of Parliament and other Europeans, etc., etc. Subject—"Book-keeping and Accountancy, Typewriting, Shorthand and Shorthand Speed Classes." Special arrangements for ladies. Managing Proprietor, GOPALDAS LALDAS, Kalbadevi Road, Bombay

C. C. EDUCATION 49, Sikhmohalla, Indore City, prepare students by post in Book-keeping, Accountancy. Apply prospectus.
M R5780

IF YOU WISH TO PASS INTER. EXAM., N. U. T. and London Chamber of Commerce within three months, join (MORNING and EVENING) COMMERCIAL CLASSES (of M.C. Coyajee, B.A., Teacher, B. J. College of Commerce), Manek Mansion, Gawalia Tank Road.
M R5889

BOOKS AND STAMPS

WONDERFUL DREAM DICTIONARY (In English.) No more astrological predictions: The marvellous first novelty unfathomed hitherto. Strictly based on ancient scientific principles and long experiences of the great Rishis. Foretells fortune and fate without horoscope. Price Re. 1 only. The GUPTA ASTRAL ACADEMY, Kasimkot Vizag Distt., South India.
L R5611

MISCELLANEOUS WANTED

WANTED—Spare parts of 'LOBSON GINS' Write to SUGANCHAND TAPADIA, Akola.
P. R.5917.

MISCELLANEOUS FOR SALE

TWENTY SHARES of THE INDIAN NEWSPAPER CO., LTD., ("Bombay Chronicle") of the face-value of Rs. 50 each, offered at Rs. 30 each. Apply Box No. 100, Advt. Dept., "Bombay Chronicle."

FINANCIAL.

WANTED.—A PARTNER or BANKER to finance an experienced building contractor of long standing desiring to extend his business by securing other large contracts works. Apply Box No. 8868, Advt. Dept., "Bombay Chronicle."
5931

TRADE ANNOUNCEMENTS

"LAXMI BATTIES"—"LAXMI" Oodubattis per packed tin of 200 Sticks Re. 1 post free. THE ANGLO-INDIAN TRADING CO., Bangalore City.
T R5681

IT IS MERE RECITING a truism to say MAHALUX SILKS are the best for suits and costumes. For samples enclose two annas postage stamps to MAHALAKSHMI WEAVING INSTITUTE, 3, Katra Road, Allahabad.
T R5836

WHAT IS THAT?—Which wonderfully removes WHITE ANTS from everywhere and is an excellent remedy against all kinds of insects. In short it does every thing. It is "CRANCO" WHITE ANT SOLUTION the safest, cheapest, and disinfectant. Price Rs. 3-8 per gallon. THE ENGINEERING STORES DEPOT, DELHI.
T R5880.

GAIN YOUR OBJECT by presenting a suit length of our Best Kashmir Donegal Tweeds of natural wool. Very respectable yet fashionable. Satisfaction sure. Suit length (74 yds x 24") Rs. 12; Coat length (5 yds) Rs. 9. Makes charming coats. Black, brown or khaki Puttees (leg bandages) Rs. 2-12-0 per pair. KASHMIR SUPPLIES SYNDICATE, Srinagar (Kashmir)
T R5665

A PARSI GENTLEMAN established in Vienna since 1910, having branches and agencies in all parts of Germany, Czecho Slovakia and the Balkans is willing to act as BUYING AGENT for all classes of machinery and Mill Stores, dyes, glass, China and hardware, electroplated and fancy goods, toys, medical drugs, etc., etc. Selling Agent for Indian exports of cotton, hides, jute, cereals, etc. Best references given. Correspondence solicited. Apply Box No. 8862, Advt. Dept., "Bombay Chronicle."
T R5909

TYPEWRITERS FOR SALE:—

	Rs
Remington Portable with Case, New, ...	275
Blick 7, Rs. 75, Remington 7, 80, ...	90
Ban, Visible, Portable, Back Spacer, ...	110
National Portable, Rs. 115, Fox Portable,	125
Oliver 3, Rs. 116, 5, B. S., 145, Brief, ...	140
Noiseless, Rs 125, Multiplex Hammond, ...	150
Mercedes, Century Possible, new, Rs. 175,	200
Underwood 5, latest, Rs 200, Brief, 185,	200
Yost 22, Brief, Rs. 200 Des. Tabulators	225
L. C. Smith and Bros. 3, Brief, Silent,	225
Oliver 9, latest, Rs. 190, Policy Size, ...	250
Remington 10, Visible, Rs 175, 200, 220,...	275
Remington 11, Brief, Rs. 230, 10, Brief,	300
Remington 10, Factory Rebuilt, as new, ...	
Gujerati Remington 9, Brief, little used,	200

Nicolls and Company, Typewriter Experts, [illegible] Bombay.

TYPEWRITERS For Portable Typewriters improved models, complete with carrying case, all up-to-date devices, self folding, visible, compact, durable, weight 7 lbs. List price Rs. 220 Now offered at a bargain price of Rs. 175 only. Buy early, few left Also Standard Model (Office For) Typewriters lowest prices. Investigate Corona Folding Typewriters, latest model, Rs. 107 complete with case. Rebuilt and second-hand Typewriters from Rs. 100 upwards. Best Typewriter supplies. Repairs to all makes of Typewriters. THE GLOBE TYPEWRITING CO. Churchgate Street, Fort, Bombay
T W

PERSONAL.

SAINT FRANCIS XAVIER. Water blessed at exposition of body of Saint in Church of Bom Jesus. Old Goa. Copy certificate of genuineness with each bottle. Limited supply Send Rs. 1-4 stamps or V.P.P. Rs. 1-6 securely packed. Herbertus Box 8865. Advt. Dept., "Bombay Chronicle."
P. R.5922.

PROFESSION

WHITE LEPROSY—SURELY CURED IN ONE DAY—White spots are changed at once on applying three times only by its quick marvellous effect. Price returned if not cured. Small tin Rs. 3/8, big Rs. 6 Face Powder. It removes blotches pimples, black spots, etc. from the face and imparts fascinating complexion and charming beauty Re. 4 per tin. Faqir's Gift—A most successful remedy for destroying the spots of the small-pox. Rs. 4 per tin. FAQIRI MEDICAL STORE No. 3, Darbhanga City.
R5819

PUBLIC NOTICES.

RESIDENTIAL FLATS TO BE LET.

In Amrut Building Dougall Road, Ballard Estate two flats of four bed rooms with attached bath and lavatories, and drawing rooms also kitchen, store and servants bath. Two flats of one bed room and drawing room kitchen and Bath room
For rents and particulars please apply to the owner on the premises between 12-30 and 1-30 p.m. or between 5 and 6 p.m. or in writing to
AMRATLAL AMARCHAND.
36, Kazi Sayad St., Mandvi.
Bombay No. 3.

THE DHARAMSI MORARJI CHEMICAL COMPANY, LIMITED.

CHANGE OF ADDRESS.

THE REGISTERED OFFICE of the above Company will be removed to SUDAMA HOUSE, SPROTT ROAD, BALLARD ESTATE as from TUESDAY, the 2nd day of January, 1923.
DHARAMSI MORARJI & CO.,
Agents.
Ismail Buildings, Hornby Road, Fort, Bombay
December 23rd, 1922. C.15210.

THE DWARKA "TEMPLE" BRAND PORTLAND CEMENT

GUARANTEED.
British standard tests and specifications.
Used by
GOVERNMENT DEPARTMENTS
and
Leading Firms in
REINFORCED Concrete Work.
For particulars apply to:—
PURUSHOTAM VITHALDAS &CO.,
No. 2 Rampart Row, Fort BOMBAY.

PUBLIC NOTICES.

THE DHARAMSI MORARJI WOOLLEN MILLS, LIMITED.

CHANGE OF ADDRESS.

THE REGISTERED OFFICE of the above Company will be REMOVED to SUDAMA HOUSE, SPROTT ROAD, BALLARD ESTATE, as from TUESDAY, the 2nd day of January, 1923.
DHARAMSI MORARJI & Co.
Agents.
Ismail Buildings, Hornby Road, Fort,
Bombay, Dec. 23, 1922.
C15208

FOR SALE.

STEAM LAUNCHES.
STEEL BARGES.

WE have for sale on behalf of the Disposals Board.
Eighteen 50 foot STEAM LAUNCHES.
Fifteen 150 Foot STEEL BARGES.
One 151 foot STEEL OIL BARGES.
These crafts are lying in Bombay Harbour and will be sold as they lie. They can be inspected on application to the undersigned and no reasonable offer will be refused.
MACKINNON MACKENZIE &
COMPANY.
Nicol Road, Bombay.
C15145

KARACHI MUNICIPALITY.

APPLICATIONS ARE INVITED for the post of Medical Officer for inspection, advice and treatment of boys attending Municipal Schools. A degree or diploma of a recognized University or College is essential. Salary Rs. 200 rising by annual increment of Rs. 20 to Rs. 300 per mensem. The selected candidate will be required to devote the whole of his time and attention to his duties and no private practice will be allowed.
Applications stating age, nationality, qualifications etc should reach undersigned before 31st January 1923.
(Sd.) GEO. W. LEWIS.
Acting Chief Officer.
Karachi Municipality.
Municipal Office, Karachi, 22nd December 1922.
C.15262.

NOTICE.

THE KATNI CEMENT & INDUSTRIAL CO., LIMITED.

NOTICE IS HEREBY GIVEN that the following interim dividends for the half-year ending 30th September, 1922, have been declared namely:—
Rs. 3-8-0 per share less Income Tax on 1st Preference shares.
Rs. 10-0-0 per share free of Income Tax on Ordinary shares.
Rs. 30-0-0 per share free of Income Tax on Deferred shares and 7 per cent per annum free of Income Tax on the amount of Rs. 40 paid up on 2nd Preference shares.
The above interim dividends are payable at the Registered Office of the Company on and after the 22nd January 1923 between the hours of 12 noon and 3 p.m. (S. T.) except Saturdays, Sundays and Holidays to Shareholders whose names are on the Register on 2nd January 1923.
The TRANSFER BOOKS will be CLOSED from 2nd January 1923 to 15th January 1923, both days inclusive.
By order of the Board of Directors,
Messrs. C. MACDONALD & COMPANY,
Agents.
Bombay, 18th December, 1922.
Shareholders are requested to note that the registered office of the Company will be REMOVED from 11, Elphinstone Circle, Fort, to LAXMI BUILDING, BALLARD ROAD, FORT, as from January 1st, 1923.
C15179

BOMBAY CYCLE AND MOTOR AGENCY, LTD,

NOTICE.

PURSUANT to the Resolution of the Board of Directors dated the 21st December 1922 and in terms of Clause 32 of the Memorandum and Articles of Association of the Company, it is hereby notified that the following number of Shares of the above-named Company have been forfeited to the Company for default of payment of Second and/or Final Call Moneys.

No. of Shares.	Distinctive Numbers.
18	15779/15796
5	15753/15757
5	15797/15801
10	6642/6651
20	11525/11544
5	13088/13092.
500	12515/13014.
50	1911/1960.
100	12025/12124.
4	10851/10854.
100	10330/10429
50	6970/4019.
125	2795/2894.
	18353/18377.
5	11125/11129.
30	11645/11674.
450	20028/20477.
100	15373/15472.
11	15758/15768.
100	10430/10529.
1688	

By Order of the Board,
K. D. WADIA & COY.
Agents.
Dated 21st December, 1922.
C15244.

PRIZE VESSELS

THE UNDERSIGNED VESSELS will be sold as they lie (without docking) and delivery taken at the port named.
Particulars and conditions of sale may be had on application to.—
MACKINNON MACKENZIE & CO.,
Calcutta, Bombay, Karachi and Colombo.
BULLOCH BROS., & Co., Ltd.,
Rangoon.
BINNY and Co. (Madras) Ltd.
Madras.

Name	TONNAGE Gross	TONNAGE Nett	Built	Position
KARA DENIZ Formerly "Dumanlik"	3012	3359	1890	Bombay.

C. 14821.

PUBLIC NOTICES.

NOTICE OF REMOVAL.

ON and from the 1st January, 1923, the Office of Messrs. C. MacDonald & Co., Merchants and Agents for:—
The Katni Cement and Industrial Co, Ltd.
The Jubbulpore Portland Cement Co, Ltd.
The West of Scotland Insurance Office, Ltd
will be removed from 11, Elphinstone Circle, to Laxmi Building, Ballard Road, Fort, Bombay.
C15206

NOTICE TO THE SHAREHOLDERS.

OF THE ZANDU PHARMACEUTICAL WORKS, LTD.

PURSUANT to a Resolution of the Board of Directors, Notice is hereby given that unless they pay the arrears with interest in respect of Calls within the 10th January 1923, their Shares will be liable to be forfeited, the Company reserving its right to recover the arrears.
JUGATRAM & CO.,
Sec. Treas. & Agents.
Bombay, 25th December, 1922.
C15263

NOTICE.

THE INDO-BRITISH CO., LTD.

WE BEG TO INFORM the public and our patrons that there is NO truth in the report circulated that we are closing business.
Notice is hereby given that the services of Mr. L.J. Hallen as Secretary of the Company have been dispensed with.
For the Managing Director.
N. H. SETALVAD.
Dated, Bombay 22nd December 1922.
2, Rampart Row, Fort.
15237.

SALE OF LIME, SAND, BRICKS.

ON account and at the risk of the defaulting purchaser Mr. PURSHOTAM BHAVANJI, the undersigned will receive sealed tenders for the purchase of about 10,00,000 Bricks lying in several stacks marked "R V 1/R V 7" at their factory at Marve.
Tender forms and conditions of sale can be had from the office of the undersigned.
Each tender must be accompanied by a deposit of Rs. 500 which will be returned on non-acceptance of the tender.
Tenders must reach the office of the undersigned before 1 p.m. on Friday the 5th January 1923
The undersigned do not bind themselves to accept the lowest or anyother tender.
By order of the Board.
MAWSON AND CO.,
Agents, The Bombay Brick and Tile Mfg. Co., Ltd.
138, Medows Street, Fort
C15234

DACCA UNIVERSITY.

DECCA UNIVERSITY—A READER in English will shortly be appointed within the scale of Rs. 400-50-800 per mensem (initial salary according to qualifications). Applications are invited from Graduates of Indian or European Universities. Those who have teaching experience in addition to high academic qualifications will have preference. Applications, accompanied by not more than three recent testimonials (9 typewritten copies of all documents required) and names of not more than 3 persons to whom reference may be made, must be received not later than January 20th 1923. Further particulars may be obtained on application to the undersigned.
KHAN BAHADUR NAZIRUDDIN AHMAD, M.A. Registrar.
C.15261.

LEGAL NOTICES.

SHERIFF'S PROCLAMATION.

IN THE HIGH COURT OF JUDICATURE AT BOMBAY.

ORDINARY ORIGINAL CIVIL JURISDICTION.

Summary Suit No. 1995 of 1921.

E. D. SASSOON AND CO., Ltd., a Joint Stock Company, incorporated under the Indian Company's Act and having its registered office at Rampart Row, within the Fort of Bombay ... Plaintiffs
vs.
KARIM JIVAN, of Bombay Mahomedan Inhabitant, a Merchant, residing at Khoja Gully, without the Fort of Bombay .....Defendant.

WHEREAS by a decree made in the above suit on the 7th day of July, 1921, it was ordered inter alia that the defendant do pay to the plaintiffs the sum of Rupees seven thousand and nine and annas eight for debt and notarial charges and the sum of Rupees Two hundred and nine and annas eight and simple interest at the rate of six per cent per annum upon the sum last abovenamed from the date thereof until payment.
And whereas by a Warrant of attachment of Moveable property, datd the 19th day of September 1921 certain moveable property consisting of 5 Mehta boxes, three small stools, wooden chairs, writing tables, one copying press, one wooden cupboard, three iron safes, one clock, wooden benches 3 mirror cupboards, one round table was attached.
Now it is hereby proclaimed and notified that the Sheriff of Bombay will under and by virtue of the Warrant of sale of moveable property dated the 23rd day of November 1922, put up for sale by Public Auction on WEDNESDAY, the 10th day of January, 1923, at 4 o'clock p.m. (S. T.) at the Pehdi of the abovenamed defendant and at his place of residence at Nishanpada Road, without the Fort, the aforesaid moveable property or so much of it as shall be necessary for the satisfaction of the said decree, costs, interest, costs of previous and this execution together with the Sheriff's poundage.
Each lot to be paid for at the time of sale.
For further information, application should be made at the office of the Sheriff of Bombay, Bombay.
Dated this 6th day of December, 1922.
TEMULJI B. NARIMAN,
Sheriff of Bombay.
Messrs. Wadia Ghandy and Co.
Plaintiffs' Attorneys.
C15250

LEGAL NOTICES.

IN THE HIGH COURT OF JUDICATURE AT BOMBAY.

ORDINARY ORIGINAL CIVIL JURISDICTION.

SUIT NO. 2403 of 1922.
Messrs. BAKUBHAI AMBALAL AND CO. .....Plaintiffs.
V/S.
NATHUMAL BAGMAL GOLECHA Defendant.

PURSUANT to the Consent Decree made in the above suit on the 30th day of August, 1922, the Commissioner of this Hon. Court for taking accounts will sell by Public Auction at his office in the High Court on 24th day of January, 1923, at 5 P.M. (S.T.) the undermentioned Jewellery.
5 (five) bored pearls of very good quality.
For further particulars and conditions of sale application should be made at the Office of the said Commissioner or at the Office of Messrs. MADHAVJI & CO., 33, Meadows Street, Fort, Bombay.
The pearls can be inspected at the office of Messrs. Bakubhai Ambalal & Co., at 63, Apollo Street, Fort, Bombay, two weeks before the day of the sale.
Dated this 22nd day of December, 1922.
H. H. WADIA.
Commissioner.
C15268

NOTICE

Re:—Estate of Hiravahu, widow of Hunsraj Morarji alias Kabibai daughter of Kallianji Ludha deceased.

NOTICE IS HEREBY GIVEN that all persons claiming debts or liabilities affecting the estate of the abovenamed Hiravahu, widow of Hunsraj Morarji alias Kabibai daughter of Kallianji Ludha deceased who died at Bombay, on or about the 3rd day of February, 1922, and the Probate of whose will having effect throughout British India was granted on the 16th day of October, 1922, to Vassonji Naranji, Virchand Umersey, Talsidas Vasanji, Mulji Ranchherdas and Mavji Tulsidas of Bombay are hereby required to send in their claims to the said executors at the office of their attorneys Messrs. Payne & Co. at Mercantile Bank Buildings, Fort, Bombay, within one calendar month from the date hereof at the expiration of which time the said executors will hand over the assets to the persons entitled thereto having regard only to the claims of which they shall then have notice. All persons owing debts to the said estate are similarly required to pay the same to the said executors at the same place.
Dated this 20th day of December, 1922.
PAYNE & CO.,
Attorneys for the Executors.
Address:—Mercantile Bank Buildings, Fort, Bombay.
C15212

AUCTION SALE.

BENNETT & CO.

125, Apollo Street, Fort.

AUCTION SALE OF SPANNERS, HOOKS, AND EYES, HAMMERS, SHEARS, LOCKS AND BUTTONS, WIRE GAUGES, ETC.
On SATURDAY, the 30th instant at 2-30 p.m. (S.T.) Messrs. BENNETT AND CO. will sell by public auction at their [illegible] Queen [illegible] or grey and coloured [illegible] etc.
By order of the Banks con[illegible]
3 cases containing cutting [illegible] vices etc
2 cases containing Hammers, [illegible] shears, etc.
3 cases containing Brass bolts, Button and Locks.
3 cases containing steel bar cramps, wire gauges etc.
2 cases containing locks of (Miller Lock & Co.)
2 cases containing shears of (Acme Shear Co)
1 Pair A.1 2-30 P. M.
1 secondhand rubber-tyred office shigram.
1 secondhand rubber-tyred canoe victoria.
1 secondhand rubber-tyred dogcart.
1 secondhand rubber-tyred English Brougham.
1 Waler horse going in harness.
1 Arab horse going in saddle and harness.
1 Dixie Flyee motor car 5-seater 4-cylinder, 20 H P in good running order.
AUCTION SALE OF SURPLUS MILITARY STORES SANITARY FITTINGS AND ELECTRIC GOODS AND PIPING OF 6", 4" AND 3" SIZES.
Under instructions from Garrison Engineer Stores, Messrs BENNETT & CO., will on MONDAY, the 8th January, 1923, sell by Public Auction at 3 p.m. (S. T.) at Palton Road, opposite the Crawford Market, one large lot of Surplus Military Stores consisting of sanitary fittings, lavatories basins, water tanks, pipes, electrical fittings fans, switches, fan rods, cutouts, copper wires. Also a large lot pipings of 6" 4" and 3" sizes, wooden planks, beams, iron scraps, zinc wire nettings, zinc and wrought iron pipes.
A deposit of 50 per cent will be required at the time of sale.
BENNETT & CO.
Bombay, 27th December, 1922.

J. S. MODY & CO.

AUCTIONEERS
[illegible] Road, Fort.
Telephone No. [illegible]

GOOD OPPORTUNITY TO MILL OWNERS ENGINEERS AND DEALERS IN MACHINERY
AUCTION SALE OF 18 CASES PUMPS AND PUMP PARTS.
Messrs. J. S. MODY and Co. will sell by Public Auction THIS DAY, WEDNESDAY, the 27th day of December, 1922, at 3-30 p.m. (S.T.) at their rooms next to the Post Office in Apollo Street, Fort, by order of the Bank concerned:—
Ex S.S. "Santa Clara"
13 cases Pumps and Pump parts from Red Jacket Manufacturing Co
Terms 25 per cent deposit and delivery within 6 days.
AUCTION SALE AT THE RAJA BAHADUR MOTILAL PITTY MILLS TARDEO BOMBAY, ON THURSDAY THE 28TH DAY OF DECEMBER 1922 AT 4 P.M. (S.T.)
AUCTION SALE OF 141 BALES SHIRTING CAL
Messrs. J. S. MODY & Co., Auctioneers, will sell by Public Auction on THURSDAY, 28th day of December 1922 at 4 p.m. (S.T.) at the Raja Bahadur Motilal Pitty Mills, Tardeo Bombay under instructions from the Proprietor of The Rajah Bahadur Motilal Poona Mills and on account and at the risk of defaulting purchaser Mr. Bhaichand Ranchand Doshi, cloth merchant at Bombay Shahapur, Tadpatri, etc., the undermentioned goods:—
141 Bales Shirting Cal including:—
1 Bale No. 8009.
7 bales No. 131.
16 bales No. 132½.
8 bales No. 134½
30 bales No 136½
5 bales No. 138½.
5 bales No. 140½
12 bales No. 142½
3 bales No. 144½
1 bale No. 11
5 bales No. 134.
8 bales No. 144.
8 bales No. 91½.
28 bales No. 93½.
4 bales No. 83½.
Conditions of sale and the particulars of Cloth, etc., will be read at the time of sale.
J. S. MODY & CO.,
Auctioneers.
Bombay, 27th December, 1922

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AMUSEMENTS

A FEAST OF THE MOVIES!

DAILY CHANGE OF PROGRAMME.
ONE GLORIOUS MILLION-DOLLAR PICTURE EACH DAY

The Management of the West-End Cinema announce with genuine gratification that they have a most delightful Surprise in store for their Patrons—a sensational good news

A CINEMA FEAST GALORE!

One Masterpiece each One Day!

PROGRAMME.

Wed., 27th.—"NURSE MARJORIE".
A Realart Splendid photoplay, starring the adorable Mary Miles Minter.

Thurs., 28th.—"THE RETURN OF TARZAN".
An epoch-making Drama of the popular Tarzan Series.

Friday 29th.—"DEVIL'S STONE".
A superb Paramount Artcraft Drama starring Geraldine Tarrar.

Sat. 30th.—"CLEOPATRA".
The stupendous Million Dollar Picture by William Fox.

Sun., 31st.—"ALADIN AND THE WONDERFUL LAMP".
Yet another Million-Dollar screen fantasy by William Fox.

Mon., 1st—"WHY CHANGE YOUR WIFE?"
A Cecil B. De Mille Million Dollar Production Starring the Cinema idols Thomas Meighan and Gloria Swanson.

Tues. 2nd.—"Oh, YOU WOMAN!"
An enchanting Paramount Picture featuring Ernest Trieux.

Wed., 3rd.—"THE DARK LANTERN".
A Realart Magnificent Drama starring Alice Brady.

Thurs., 4th.—"THE GARTER GIRL".
A splendid Vitagraph Drama featuring Corinne Griffith.

Friday, 5th.—"THE GENTLEMAN RIDER".
A supremely attractive racing Drama.

ALL TOGETHER AN EXCEPTIONALLY BRILLIANT BILL!
A CINEMA FEAST FOR THE GODS!

Biggest and the Mightiest

Four Shows To-day at 5-30; 7; 8-45 & 10-30 p.m. (S.T.)

WEST-END CINEMA

(NEW CHURNEY ROAD.)

TO-NIGHT. TO-NIGHT

CINEMA MAJESTIC

PRESENTS

THE SUPREME SACRIFICE OF BHISHMA
OR
BHISHMA BANA SHAYYA

depicting the life of the greatest warrior of the Mahabharat.

Produced
By Star Films Ltd. and
THE GRAND EXPOSITION OF
ST. FRANCIS XAVIER AT GOA

COMING COMING

SHISHUPAL WADHA

the picture beautiful
by
HINDOOSTAN FILM CO.

Watch for the Exhibition date.

IMPERIAL

TO-NIGHT
THE POWER WITHIN

Job Armstrong like Job of old place too

IMPERIAL

TO-NIGHT
THE POWER WITHIN

Dramatic story of a man's fights against overwhelming odds until he realizes the efficacy of faith in a greater Power than self. Come and see wherein he failed and how he becomes a wiser man.

PATHE GAZETTE
COMIC

Daily 5-15, 7, 8-45, and 10-30 p. m.
PRICES AS USUAL.
ALWAYS A GOOD SHOW.

Under Public Patronage
LALITKALA DARSHA SANGIT NATAK MANDALI
Founded by
Late Mr. KESHAVRAO BHONSLE
will stage at the
GRANT ROAD, BOMBAY THEATRE,
Wed. 27th Dec. 1922 at 8-30 p. m. (S. T.)
Benefit performance!
SHAHA SHIWAJI
No complimentary tickets will be allowed for this play.
Saturday 30th Dec. 1922 at 8-30 p. m. (S. T.)
RAKSHASI MAHTWAKANKSHA
Sunday 31st Dec. 1922 at 3 p. m. (S. T.)
SATTECHE GULAM
Monday 1st July 1923 at 3 p. m. (S. T.)
SHAHA SHIWAJI
Proprietors

GLOBE CINEMA

(SANDHURST ROAD)

To-day

KOHINOOR FILM CO.'S

MALTI MADHAV

7 Reels

The Grand Exposition of
St. Francis Xavier at Goa.

Gandharv Natak Mandali

ELPHINSTONE THEATRE, GRANT ROAD.

Wednesday 27th December, 1922.
SHARADA (P. M. 8 Night

Saturday 30th December, 1922.
SHAKUNTAL (P. M. 8 Night)

Sunday 31st December, 1922.
EKACHAPYLA (P. M. 2-30, Noon)

Monday 1st January, 1923.
FOR CHRISTMAS HOLIDAY,
SWAYAMVAR (P. M. 2-30, Noon

ALASTOR

READER OF CHARACTER.
AND EVENTS BY PALMISTRY.
CONSULTATIONS 10 A.M. TO 4 P.M. DAILY
CARLTON HOTEL (Room 6)
(Outram Road.)
(Hornby Road, Bombay.)
ALASTOR will be a few days more in BOMBAY.

ONLY THIS WEEK.

NOVELTY CINEMA

(Grant Road Tram Terminus)

Presents

MAHASATI ANJANI

OR

BIRTH OF HANUMAN

NEXT WEEK

Ahimahi Vadh.

Daily 4 shows—5 shows on Sundays & Holidays.

TILAK SWARAJ FUND.

ALL-INDIA AUDITED ACCOUNT.

We are enabled to publish the following detailed audited account of the All-India Tilak Swaraj Fund for the year 1921:—

APPENDIX I.

Abstract Statement showing receipts and disbursements from the year 1921 and the year 1922 upto 30th Sept. 1922:—

1.	Tilak Swaraj Fund General	1921	5688617 7 7		
	General or quota	1922	264525 11 5½	5953143 3 ½	
2.	Tilak Swaraj Fund earmarked	1921	499754 5 4½		
		1922	282544 8 9	782298 14 1½	
3.	Membership fees (General Provincial, affiliation and other fees.)	1921	28066 0 9		
		1922	21423 7 3	49489 8 0	
4.	Grant from All India C. Committee including Bajaj Fund	1921	562941 0 0		
		1922	341826 2 0	904767 2 0	
	(Includes Rs. 3 lacks paid by Bombay P.C.C. to Gujrat P.C.C.)				
5.	Loan from All India C. C.	1921	35000 0 0		
		1922	30000 0 0	65000 0 0	
6.	Interest	1921	32498 7 6		
		1922	81275 7 9	113773 15 3	
7.	Other receipts	1921	148701 7 ½		
		1922	525337 12 4o	201239 3 5	
8.	Famine	1921	23389 15 6		
		1922	25044 0 0	48433 15 6	
9.	Refund of advances deposits & other receipts	1921	50426 4 11		
		1922	42598 7 5o	476374 12 4½	
1.	Contribution to All I.C.C.	1921	1326351 6 2		
		1922	91056 5 11	1417407 12 1	
2.	Disbursements out of earmarked donations other then education	1921	240349 0 4		
		1922	61811 2 10	302160 1 2	
3.	Disbursements out of earmarked donations for education	1921	38201 5 0		
		1922	26661 6 1	64862 11 1	
4.	Disbursements out of General Funds for education	1921	186289 4 5		
		1922	142680 15 1	328970 3 6	
5.	Grants allotments transfer fees to districts to C.C. including amounts paid for education famine depressed classes etc.	1921	717133 0 9½		
		1922	106998 2 2	824131 6 11½	
6.	Loan to Districts.	1921	40800 0 0		
		1922	14959 4 0	55759 4 0	
7.	Other grants	1921	20425 3 6		
		1922	61598 6 9	82023 10 3	
8.	Swadeshi General	1921	14983 12 3		
		1922	1343 11 0	16327 7 3	
9.	Famine	1921	98195 13 11		
		1922	3 0 0	98195 1o 11	
10.	Khaddar	1921	906769 14 11		
		1922	496227 13 2	1402997 12 1	
11.	Untouchability	1921	1000 0 0		
		1922	3300 0 0	4300 0 0	
12.	Volunteers & picketing	1921	39773 7 4½		
		1922	5554 8 9	45328 0 1½	
13.	Propoganda	1922	84508 11 7		
		1922	44415 3 9	128923 15 4	
14.	Honoraria and allowances to workers out of General Fund and Seth Jamnalal Bajaj Fund	1921	28914 10 2		
		1922	144187 7 10	173102 2 0	

Add

1921			
Amount collected by All I.C.C. direct			1043 45 0
Bar-marked (specific) Last year's account	3720295 1 10½		
Less amounts that came into the hands of P. Committees in column headed (specific. Donations to annexure No. 2	499754 5 4½	3220540 12 6	
Balance being out as per working Committees resolution & in immoveables, rusts and with destruts			
Amount ported as having been held by subobdinate re-Committees			951530 5 2
1922			
Tilak Swaraj Fund as per annexure 6.			
General Collections and quots	392430 2 6½		
Less amount that came into the hands of P. Congress Committees	264525 11 5½		
Amount with Subordinate Committees including amounts collected by A.I.C.C.			127904 7 1
Ear-marked Specific (specific)	945552 1 4½		
Less amounts that came into the hands of the Provincial Committee	282544 8 9		663007 8 7½
Grand Total Rs.			13567938 10 1

15.	Office including rents rates taxes postage telegrams salaries in some cases furniture etc.	1921	107245 15 5		
		1922	88561 7 5	195807 6 8	
16.	Dead stock & library	1921	5108 11 9		
		1922	4171 5 6	9280 1 9	
17.	Arbitration	1922		135 0 0	
18.	Miscellaneous not included in above boycott of Princes visit boycott of foreign clothes commissions on quiries etc	1921	231438 12 1½		
		1922	44656 3 7½	276094 15 9	
	Advances to workers other payments repayment of deposits etc.	1921	98984 0 11		
	Do as per note in total C.				
	in A. 4	144565 5 4½		213549 6 3½	
		465121 11 8			
	Year 1922 This includes Rs. 3 lacs paid by P.C.C. to Gujrat P.C.C.				
	1922 Do.				
	As per note in Total C.				
	A. No. 5	40330 4 5		505452 0 1	719001 6 4½

INVESTMENTS.

Cash as on 30th Sept. 1922.

Bengal	1473 3 9	
Madras	68043 14 9	
Andhra	22897 8 4	
Kerala	1204 5 8	
Bombay	1312858 13 3	
Gujarat	635757 10 8	
Maharastra	6844 15 0	
Karnatak	10235 13 4½	
United Provinces	7008 10 3	
Delhi	8530 3 8	
Ajmere Meerat Rajputana	324 11 2	
Behar	76332 14 4	
Utkal	867 3 1½	
Punjab	211590 10 11	
C. P. Marathi	262 10 7	
C. P. Hindustani	11415 11 7	
Berar	2844 9 0	
Assam	481 14 3	
Burma	70935 14 3	2449711 5 11
Total		85944520 9 8½
Amount ear-marked with subordinate C. as per centre		4973418 0 4½
		90917938 10 1

1921 STATEMENT SHOWING RECEIPTS COLLECTED BY THE

Names of Provinces.	T.S.Fund (General) Collections & quote.	T.S.Fund (earmarked).	Membushis, delegation, affiliation and other fees.	Grants received from A.C.C.C.	Loans received from A.I.C.C.
	Rs. as. p.	Rs. as. ps.	Rs. as. p.	Rs. as. p.	Rs. as. p.
	6,17374 6 3				
1. Bengal					
2. Madras	1,80,060 4 5			59981 0 0	
3. Andhra	892 10 2½	180648 10 2	804 8 0	95000 0 0	
4. Kerala	11392 9 2		1503 3 5	1700 0 0	
				Bajaj Fund.	
5. Bombay	21,40,423 15 3½	1,59,677 6 2½	2,431 13 0		
6. Gujarat	8,35,218 9 6½	1,46,502 0 0		1,00,000 0 0	
7. Maharashtra	1,20,842 7 2	1,000 0 0	4,480 1 2	23,000 0 0	
8. Karnatak	45,718 7 6		1,375 0 0		
9. Sindh	68,253 3 3		149 0 0		
10. United Provinces	2,64,222 10 10			5,000	
	43,743 0 6½	4,209 9 0	7,422 8 3	6,400 0 0	
	(Return by Dist.)			(Bajaj fund.)	
11. Delhi	19,255 0 9				
12. Ajmer, Merwar etc.	42,288 10 0		135 4 0	25,000 0 0	
13. Bihar	4,58,241 7 10½	7,616 12 0		1,40,000 0 0	
				5,000 0 0	
				(Bajaj fund.)	
14. Utkal	17,960 15 8o		270 0 0	60,000 0 0	
				2,000 0	
				(Bajaj fund	
15. Punjab & N.W.F. Provinces.	5,25,842 8 4		873 8 6	35,000 0	
16. C.P. Marathi	18683 5 0		652 15 5		
17. C.P. Hindustani	45,388 14 3	100 0 0	6908 3 0	3,880 0 0	35000 0 0
				(Bajaj fund.)	
18. Berar	10534 14 6		1060 0 0		
19. Assam	40,000 0 0				
20. Burma	96279 7 0				
Total Rs.	5688617 7 7	499754 5 4½	28066 0 9	560941 0 0	35000 0 0

Provincial Coogress Committes during the year 1921.

CE	Interest.	Other receipts.	Namine.	Advanced & Deposits recovered and other liabilities	Total.
	Rs. as. p.	Rs. as p.	Rs. as. p.	Rs. as. ps.	Rs. as. p.
1. Bengal		559 12 0		628 12 11	618562 15 2
2. Madras	104 4 9	20 10 0		29297 1 3	2,60,443 4 1
3. Andhra		518 6 0		1470 1 4½	366334 3 9
4. Kerala		15788 2 5			30485 15 0
5. Bombay	24,238 12 6	11,222 11 6			23,37,991 10 6
6. Gujarat		68,882 0 11		14,893 7 1½	11,05296 1 7
7. Mahashtra		1,028 0 0		15 0 0	1,30,295 8 4
8. Karnatak		1,763 1 9			48,856 9 3
9. Sindh	2,409 1 2			68 10	70,869 14 5
10. United Provinces		224 4 6			3,31,222 1 1½
11. Delhi		12000 0 0			31,255 0 9
12 Ajmer, Marwar etc.	90 5 6	235 0 0		2 3 0	67,751 6 o
13. Bihar		4,587 14 1½			615446 2 0
14. Utkal		8 12 0	12,000 0 0	1,505 0 0	93744 11 8½
			(Gujarat Subha)		
15. Punjab & N.W.F. Provinces	5,655 14 7	3,814 11 6	11,389 15 6		582376 11 5
16. C.P. Marathi		1000 0 0		2,556 0 9	25,892 5 2
		((Bharct. Vet. corpe.)			
17. C.P. Hindustani		55 7 10			91332 9 1
					91332 9 1
18. Berar		1874 15 0			13400 13 6
19. Assam					40,000 0 9
20. Burma		25317 9 6			121387 0 6
					7033819 6 8
					35575 10 9
Total Rs.	32498 7 6	148701 7 ½	23389 15 6	50426 4 11	7069395 0 8

STATEMENT SHOWING RECEIPTS COLLECTED BY THE PROVINCIAL CONGRESS COMMITTEES FROM 1st. JANUARY 1922 to 30th SEPTEMBER 1922.

ANNEXURE. 3.

Names of Provinces	T.S.Fund. (General)	T.S. Fund. (earmarked)	Membership delegation affiliation and other fees.	Grants received from A.I.C.C	Loans received from A.I.C.C.
	Rs. as. p.	Rs. as. p.	Rs. as. p.	Rs. as. p.	Rs. as. p.
	13809 7 9	Contribution from Swadeshi Sewa Bhandar.			
1. Bengal		438001 0 0	995 0 0		
2. Madras	14,124 1 2	4,098 13 8	3,820 6 0	30,000 0 0	
3. Andhra	2634 2 0	510 13 0	702 0 0	29107 2 0	
4. Kerala	105 12 1	210 2 0	48 8 0	6000 0 0	
				1505 0 0	
				Bajaj Fund.	
5. Bombay	1,02325 0 9	11,410 6 0	1,727 8 0		
6. Gujarat	8,226 6 10½	2,25,433 6 1		2,00,000 0 0	
7. Maharashtra	8,057 2 9		947 3 6		
8. Karnatak	163 9 4½	2,880 0 0	350 0 0		
9. Sind					
10. United Provinces	17,274 4 9		127 0 0	10,000 0 0	
				3044 0 0	
				(Bajaj fund).	
11. Delhi	62 4 0		135 0 0		
12. Ajmer, Merwar etc.	542 15 6		192 0 0		
13. Bihar	597 6 6			3000 0 0	
				(Bajaj fund).	
14. Utkal	481 6 8		250 9 3	200 0 0	30,000 0 0
				(Bajaj fund.)	
15. Punjab & N.W.F. Provinces	91,568 5 8½		3537 10 6	10,000 0 0	
				(For famine relief)	
16. C.P. Marathi	1955 12 9		88 0 0	10,000 0 0	
17. C.P. Hindustani	3213 7 0		7124 2 0	1510 0 0	
				(Bajaj fund.)	
18. Berar	235 6 6		883 8 0		
19. Assam	10 0 0		515 0 0	10,000 0 0	
				25,000 0 0	
20. Burma	238 11 6				
Total Recipts 1922	264525 11 5½	282544 8 9	21423 7 3	341826 2 0	30000 0 0
Grand Toral Rs.	5688617 7 7	499754 5 4½	28066 0 9	560941 0 0	35000 0 0
Grand Toral Rs.	5953143 3 ½	782298 14 1½	49489 8 0	904767 2 0	65000 0 0

	Interest.	Other receipts.	Famine.	Advances and deposits received, and other liabilities.	Total.
	Rs. as. p.	Rs. as. p.	Rs. as. ps.	Rs. as. p.	Rs. as. p.
1. Bengal		237 6 3		5451 9 9	58404 7 9
2. Madras	1,067 11 11	2555 8 1		12700 0 0	68,366 8 0
3. Andhra		40 14 0		37927 8 3	70822 7 3
				Includes adjustment.	
4. Kerala	30 5 6			534 0 0	70822 7 3
5. Bombay	50,510 6 9			2,500 0 0	1,77,473 5 6
6. Gujarat		7,455 2 0		3,49,898 14 8½	7,91,053 13 8
7. Maharashtra	796 0 11	619 14 0		274 9 6	10,054 14 8
8. Karnatak		1447 2 9		589 1 0	5,429 13 10
9.					
10. United Provinces		75 0 0		5566 5 0	36,686 9 9
11. Delhi	161 7 11	1700 0 0			2,054 11 11
12. Ajmere, Mewar etc.		30 6 0		2643 4 3	3,498 9 3
13. Bihar		1867 14 0			8,565 4 6
14. Utkal				82 7 6	3,071 7 3
15. Punjab & N.W.F. Provinces	11,233 4 4	29,037 4 6	25,044 0 0	4,500 0 0	174920 8 7
16. C.P. Marathi	4 1 11	300 0 0			11347 14 3
17. C.P. Hindustani		351 4 3		300 0 0	1,248 13 3
18. Berar	232 13 3				1331 9 9
19. Assam		1292 6 0		2197 7 3	39,041 13 3
20. Burma	8239 3 3	5427 11 0		783 4 3	14688 11 0
Total Recipts 1922	81275 7 9	52537 12 4½	25044 0 0	427918 7 5½	1527125 0 1½
Do. 1921 Do. Do.	32498 7 6	148701 7 1½	23389 15 6	50426 4 11	706939 0 8
Grand Total Rs.	113773 15 3	201239 3 5	48433 15 6	476374 12 4½	8594520 9 8½

(Continued on next page.)

TILAK SWARAJ FUND.

(Continued from previous page.)

Names of Provinces.	Contribution to A. I. C. C.	Disbursement for specific purposes other than education funds.	Disbursement for specific funds.	Education out of General funds.	Payments or allotments or transfers to Districts
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1. Bengal	17000 0 0	....	....	69996 9 0	309985 11 11
2. Madras	44.200 0 0	....	....	7200 7 5	26.402 14 0
3. Andhra	42003 14 0	177849 0 4	included in previous column		112917 7 3
4. Kerala	5000 0 0	....	....	....	358 12 3
5. Bombay	4,90,413 4 6	62,500 0 0	....	....	20,116 10 3
6. Gujrat	2,05,801 5 8	....	....	30,000 0 0	3,348 5 5
7. Maharashtra ..	73,771 0 6	....	1,000 0 0	5,039 3 0	....
8. Karnatak.. ..	35,612 13 3	....	....	....	....
9. Sindh	30,671 10 9	....	....	....	5,625 0 0
10. United Provinces	59,514 11 6	....	4,209 9 0	6,202 1 9	1,05,650 9 0
					43.743 0 6½
					(Retained by districts.
11. Delhi	10,314 0 0	....	....	....	....
12. Ajmeer,Marwar &o.	9596 13 7	....	....	365 14 3	7,037 0 6
13. Bihar	1,16,000 0 0	....	7,616 12 0	35,411 3 3	55,965 0 0
				(includes 10,000 towards construction of Buildings)	
14. Utkal	5,625 10 9	....	....	3,103 3 0	25,982 9 8
15. Punjab N. W. F. Provinces	1,00,000 0 0	....	25,375 0 0	28,971 3 9	....
16. C. P. Marathi ..	16,399 9 9	....	....	....	....
17. C. P. Hindustani	24,057 0 0	....	....	....	....
18. Berar	6,576 8 0	....	....	....	....
19. Assam	10,000 0 0	....	The Provincial Secretary reports that accounts could not be rendered up to 26th Nov. 1921 in as much as all the account books and papers were taken away by the police in searches and they have not yet been returned.		
20. Burma	24,991 0 0	....	....	....	....
Total ..	13,26,351 6 2	2,40,349 0 4	38,201 5 0	1,86,289 4 5	7,17,133 0 92

Names of Provinces	Loans to Districts	Other Grants.	Swadeshi	Famine	Khaddar
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1. Bengal	....	6,936 10 6	3,720 4 0	3,881 9 9	....
2. Madras	18,500 0 0	....	5,459 0 0	....	43,908 10 6
3. Andhra	....	....	15 4 0	....	2,103 0 0
4. Kerala	....	....	....	....	7,122 2 3
5. Bombay	....	....	5,729 4 3	....	7,959 11 4
					50,000 0 0
					(Loan to Khadi Bhandar)
6. Gujarat	....	....	....	90,564 4 2	5,24,111 9 8
7. Maharashtra ..	2,300 0 0	....	....	....	36,201 14 0
8. Karnatak.. ..	....	....	....	....	500 0 0
9. Sindh	....	....	....	....	2,000 0 0
10. United Provinces	....	11,988 9 0	....	3,750 0 0	27,300 0 0
11. Delhi	....	....	....	....	....
12. Ajmeer, Marwar &c.	....	....	....	....	....
13. Bihar	....	....	....	....	1,12,016 9 0
14. Utkal	....	....	....	....	51,710 15 2
15. Punjab N. W. F. Provinces	....	....	....	....	41,565 3 0
16. C. P. Marthi ..	....	....	60 0 0	....	....
17. C. P. Hindustani	20,000 0 0	1,500 0 0	....	....	500 0 0
18. Berar	....	....	....	....	....
19. Assam	....	....	....	....	....
20. Burma	....	....	....	....	670 4 0
Total	40,800 0 0	20,425 3 6	14,983 12 3	98,195 13 11	9,06,769 14 11

Names of Provinces	Untouchability	Volunteers & picketing	Propaganda	Honorarian to workers	Office rents rates, taxes, salaries, travelling, conveyance stationary and printing etc
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
					including furnitur
1. Bengal	....	1,500 0 0	1,820 0 0	....	34,655 1 3
2. Madras	....	100 0 0	....	....	3,785 10 4
3. Andhra	....	....	1,801 0 9	....	5,385 9 7
4. Kerala	....	....	2,859 1 11	4,696 1 8	900 2 11
5. Bombay ..	....	17,717 10 3	4,535 12 11	....	5,852 2 5
6. Gujarat	....	6,196 1 6	3,000 0 0	....	6,038 6 4½
7. Maharashtra ..	1,000 0 0	3,354 15 3	3,387 7 0	....	3,236 12 0
8. Karnatak.. ..	....	....	904 10 3	....	1,392 3 9
9 Sindh	....	....	473 14 3	400 1 1	323 3 3
10. United Provinces	....	850 0 0	3,651 11 9	4,480 0 0	4,947 0 9
11. Delhi	....	....	1,000 0 0	....	508 12 6
			(Congress paper)		
12. Ajmeer, Marwar, &c.	....	130 15 0	5,884 5 9	....	2,387 2 0
13. Bihar	....	....	1,110 1 6	8,275 0 6	5,387 7 9
14. Utkal	....	697 7 7½	1,654 7 6	1,787 0 0	725 9 7½
15. Punjab N. W. F. Provinces	....	9,226 5 9	50,199 7 6 whole)	119 0 0	27,059 12 3
16. C. P. Marthi ..	....	....	....	....	541 4 0
17. C. P. Hindustani	....	....	1,826 9 3	8,997 8 0	1,552 4 9
18. Berar	....	....	400 1 3	160 0 0	1,133 9 9
19. Assam	....	....	....	....	....
20. Burma	....	....	....	....	1,393 12 0
Total	1,000 0 0	39,773 7 4½	84,508 11 7	28,914 10 2	1,07,245 15 3

Names of Provinces	Dead stock	Library	miscellaneous not included in the above	Advances to workers return Departments etc.	Total
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
			Relief to steamships and tea garden labourers.		
1. Bengal	....	....	1,64,835 10 6	3,050 0 0	6,17,380 15 11
2. Madras	52 11 0	....	288 0 0	39,847 1 9	1,89,724 6 6
3. Andhra	98 9 6	....	....	11,379 7 0	3,53,555 4 8
4. Kerala	486 6 9	....	4,883 12 9	....	26,306 8 9
			including picketing		
5. Bombay	3,307 6 9	....	17,744 0 6	2,991 8 6	6,87,967 7 7
6. Gujrat	....	....	8,621 14 8	10,327 9 11	8,87,869 9 4½
7. Maharashtra ..	....	....	740 2 6	156 0 6	1,30,187 6 9
8. Karnatak.. ..	249 7 0	....	93 14 0	2,182 9 9	40,935 10 0
9. Sindh	....	....	1,032 13 9	957 8 6	41,484 2 6
10. United Provinces	....	....	127 12 0	564 12 0	2,76,979 13 3½
11. Delhi	....	....	....	....	11,822 12 6
12. Ajmeer, Marwar, &o	....	....	....	....	....
&o	130 6 9	....	....	717 2 0	26,249 11 10
13. Bihar	....	....	1,513 7 4½	8,532 3 9	3,50,827 13 1½
14. Utkal	114 10 0	....	....	....	91,501 9 4
15. Punjab N. W. F. Provinces	538 13 0	....	25 0 0	18,278 1 3	30,1357 14 6
16. C. P. Marathi ..	....	....	1,660 1 3	....	18,914 2 7
			253 3 7		
			Disbursements for December 1921		
17. C. P. Hindustani	130 5 0	....	855 11 9	....	59,419 6 9
18. Berar	....	....	513 3 6	....	8,783 6 6
19. Assam	....	....	28,250 estimated		38,250 0 0
20. Burma	....	....	....	....	27,055 0 0
Total	5,106 11 9	Nil	2,31,438 12 1½	98,984 0 11	41,864,73 2 5½

Add. U. P. Difference between Disbursements and Receipts from 14-11-21 to Dec21 not checked	44,315	4 7
Behar from 16-11-24 to 31-12-21 Dec...	77,450	13 9½
	4,308,239	4 10
Less Delhi Ecbits 22-11-21 to 31 Dec.	7,200	13 0
Total	4,30,103	7 10

Statement Showing disbursements made by the Provincial Congress Committee out of the Funds that came into their hands from 1st January 1922 to September 1922.

Names of Provinces	Contribution to A. I. C. C.	Disbursement for specific purposes other than education	Disbursement for specific funds	education out of General Funds Funds.	Payments or allotment transfers to Districts
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1. Bengal	1,025 0 0	....	....	2,715 0 0	4.740 0 0
2. Madras	....	1,777 14 10	944 14 10	1,775 0 0	11,620 0 0
3. Andhra	587 5 6	200 0 0	....	....	....
4. Kerala	259 8 0	....	....	100 0 0	3,656 9 0
5. Bombay	14,155 9 2	36,497 0 0	25,028 6 0	28,392 13 1	28,321 14 5
6. Gujrat	9,592 2 0	16,336 4 0	688 1 3	35,000 0 0	....
7. Maharashtva ..	14,369 2 9	....	....	3,779 6 9	....
8. Karnatak.. ..	236 4 3	....	....	....	....
9. Sindh	....	....	....	....	....
10. United Provinces	....	....	....	....	11,678 11 3
11. Delhi	9,050 0 0	....	....	....	7,900 0 0
12. Ajmeeer, Marwar, etc.	975 4 11	....	....	1,414 0 0	5,631 7 9
13. Bihar	3,857 11 3	....	....	31,982 10 9	14,197 4 0
				(includes 15 000 towards construction of bunding)	
14. Utkal	....	....	....	200 0 0	....
15. Punjab N. W. F. Provinces	31,460 10 1	7,000 0 0	....	24,222 0 6	17,025 11 4
16. C. P. Marathi ..	....	....	....	....	1,000 12 5
17. C. P. Hindustani	....	....	....	....	1,100 0 0
18. Berar	71 12 0	....	....	....	....
19. Assam	....	....	....	....	420 0 0
20. Burma	5,409 0 0	....	....	....	....
	91,056 5 11	61,811 2 10	26,631 6 1	1,42,680 15 1	1,01,993 6 2
Total of 1921	12,26,351 6 2	2,40,349 0 4	38,201 5 0	1,86,289 4 5	7,17,133 0 92½
Grand Total ..	14,17,407 12 1	3,02,160 3 2	64,862211 1	3,29,970 3 6	8,24,131 6 11½

Name of Provinces	Loans to Districts	Other grants	Swadeshi	Famine	Khaddar
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1 Bengal	1,800 0 0	5,953 2 0	1,050 5 0	....	....
2. Madras	....	17,000 0 0	£....	....	32,765 10 0
3. Andhra	931 4 0	28,211 5 9	....	....	....
4. Kerala	....	....	....	....	400 0 0
5. Bombay	....	....	223 8 0	....	4,264 5 4
					50,000 0 0
					(Loan to khadi Bhander and Hyderabad
5. Gujarat	....	....	....	....	2,75,888 6 4
7. Maharashtra ..	....	....	....	....	500 0 0
8. Karnatak.. ..	....	....	....	....	....
9. Sindh	....	....	....	....	....
10. United Provinces	....	483 15 0	....	....	2,000 0 0
11. Delhi	....	....	....	....	....
12. Ajmeer, Marwar, etc.	....	....	....	....	1.527 4 9
13. Bihar	....	....	....	....	47,983 1 9
14. Utkal	....	....	....	....	30,000 0 0
15. Punjab N. W. F. Provinces	....	....	....	....	....
16. C. P. Marathi ..	....	9,950 0 0	....	....	....
17. C. P. Hindustani	12,228 0 0	....	....	....	....
18. Berar	....	....	....	....	....
19. Assam	....	....	69 14 0	....	25,000 0 0
20. Burma	....	....	....	....	....
20. Burma	....	....	....	....	26,309 1 0
....	14,959 4 0	61,598 6 9	1,343 11 0	Nil.	4,96,227 13 2
Total of 1921 ..	40,800 0 0	20,425 3 6	14,983 12 3	98,195 13 11	906709 14 11
Grand Total	55,759 4 0	82,023 10 3	16,327 7 3	98,195 13 11	1,402997 12 1

Names of Provinces	Untouchability	Volunteers and picketting	Propaganda	Honorarium to Workers	Office rents. rates takes, salaries travelling conveyance Stationery and printing etc.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p including furniture.
1. Bengal	....	807 1 3	95 0 0	23,317 4 0	11,283 13 9
2. Madras	760 0 0	....	418 10 4	....	5,747 4 7
3. Andhra	....	....	....	3,721 7 6	4,657 15 3
4. Kerala	....	....	71 10 3	3,360 0 0	1,402 0 7
5. Bombay ..	2,000 0 0	2,255 13 0	7,127 0 6	....	9,481 12 7
6. Gujarat	....	461 2 0	....	....	2,855 6 2
7. Maharashtra ..	....	....	1,638 3 0	....	2,639 5 3
8. Karnatak	100 0 0	....	540 6 0	....	1,277 5 6
9. Sindh	....	....	....	....	....
10. United Provinces	....	....	2,432 11 3	10,642 15 0	8,832 1 9
12. Ajmeer Marwar,					
13. Bihar	....	....	964 2 6	5,730 4 0	2,808 13 9
14. Utkal	....	....	178 13 6	200 0 0	1,046 12 6
15. Punjab N. W. F. provinces	440 0 0	1,195 0 9	27,129 7 8 (including district propaganda	73,582 1 1 (whole provinces)	20,826 9 2
16. C. P. Marathi ..	....	....	....	....	1326 10 3
17. C. P. Hindustani	....	....	1,298 2 6	3,815 3 0	5,685 1 6
18. Berar	....	....	90 0 0	551 12 9	1,600 0 0
19. Assam	....	....	847 15 3	10,381 13 0	1,209 1 9
20. Burma	....	....	176 15 6	....	1,028 10 9
.... ..	3,300 0 0	5,554 8 9	4,4415 3 9	1,44,187 7 10	88,561 7 5
Totals of 1921 ..	1,000 0 0	39,773 7 4½	84,508 11 7	28,914 10 2	1,07,245 15 3
Grand Total	4,300 0 0	45,328 0 1½	1,28,923 15 4	1,73,102 2 0	1,95,807 6 8

No. 2. Congress committee Provincial Report.

Names of Province	Dead stock and iLibrary.	arbitration	miscellaneous not included int the above	Advances to workers of return of Departments etc.	Total	cash on land on 30th September 1922.
	Rs. a. p.	Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. za. p
1. Bengal ..	....	..	1,234 6 0	[4,182 3 3	....	1,473 3 9
2. Madras ..	....	..	4,513 15 6	2,718 2 5	80,041 8 6	68,043 14 9
3. Andhra ..	....	..	....	22,594 8 0	60,963 14 0	22,097 8 4
4. Kerala ..	129 9 0	..	334 4 0	393 3 6	10,106 12 4	1,204 5 8
5. Bombay ..	1,283 0 0	..	4,434 1 5	8,01,186 7 6	5,14,641 11 0	13,12858 13 3
6. Gujrat ..	....	..	6,395 13 5½	....	4,32,682 11 2½	6,35,757 10 8
7. -aharashtra ..	....	..	392 11 6	709 4 0	24,028 1 3	6,844 15 0
8. Karnatak ..	506 12 0	..	274 3 3	180 0 0	3,114 15 0	10,235 13 4½
9. Sindh ..	....	..	....	....	....	....
10. United Provinces ..	....	..	2,358 13 9	1,015 10 9	39,604 14 9	7,008 10 3
11. Delhi ..	214 10 6	..	183 13 3	427 12 6	20,161 9 6	8,530 3 8
12. Ajmeer Marwr, etc. ..	87 2 6	135	263 4 9	2,374 9 0		
				15,471 7 9	33,641 0 9	324 11 2
				(transfered 4 A. L Khadder dept.		
13. Bihar ..	....	..	11,630 0 6	1,045 12 9	1,19,399 13 3	76,332 14 4
14. Utkal ..	....	..	311 2 0	523 10 6	32,550 6 6	867 3 12
15. Punjab N.W.F. Provinces ..	1,527 11 6	..	2,684 10 0	27,454 12 6	2,44,548 10 7	2,11,590 10 11
16. C. P. Marathi.	....	..	2,180 0 0	....	15,063 6 8	262 10 7
17. C.P. Hindustani	226 6 0	..	1,308 11 3	1,334 11 9	32,996 4 9	11,415 11 7
18. Berar ..	....	..	177 14 6	....	3,173 9 9	2,844 3 0
19. Assam ..	131 6 0	..	671 13 6	1,550 15 6	40.232 15 0	481 14 3
20. Burma ..	64 12 0	..	5,306 9 0	....	38,295 0 3	70,935 14 3
						2449711 5 1
Total of 1922 ..	4,171 5 6	135	44,656 2 7½	4,65,121 11 8	1803440 7 6½	
Totals of 1921 ..	5,106 11 9	Nil.	2,31,438 12 1½	98,984 6 11		
Grand Total ..	9280, 1 3	135.	2,76,094 15 9	5,64,105 12 7	....	....

Cash on hand Sindh 21-10 21	29,385	11 11
Cash Ajmere in dispute	10,344	8 6
	4301038	7 10
Total DisbursementsRs	6144809	3 9½
Cash and investments on 20-9-22	2449711	5 11
Grand Total	86,94,520	9 8½

Tilak Swarajya Fund Collection for 1st January 1922 to 30th September 1922.

ANNEXURE 6

	Realization of 1921	Collection during the year 1922.	Ear-marked.	
All India direct collections	....	12133 4 5	....	....
Bengal	1779 0 0	12030 7 9	38601	Districts figures are being collected.
Madras	1279 8 0	10905 5 2	4698 13 8	
Andhra	2071 2 0	463 0 0	510 13 0	
Kerala	....	105 12 1	210 2 0	
Bombay	55884 3 11	46440 12 10	11410 5 0	Realization of 1921.
Maharastra	....	13134 6 3	5159 12 4	Poona & Nasik did not report their figures.
Gujerat	....	9535 4 6	48493 10 7	of 1921
			331528 8 0	
			247805 15 10	For Gujrat Vidyapith.
Karnatak	....	12955 0 5½	13395 0 6	
United Provinces ..	....	17274 4 9	....	Correct figures are sent from the Dists.
Delhi	....	62 4 0		
Rajpurana Central India Ajmer Provinces	....	542 15 6		
Behar	....	597 6 6		
Utkal	....	1723 11 7½	931 7 8½	Sambalpur figures sent for.
Punjab	7900 0 0	83668 5 8½		
C. P. Marathi ..	....	955 12 9 Quota recvd.		District figures are not yet reported.
C. P. Hindustan ..	4631 8 0	9219 6 10		Raipur & Khandwa. reports sent for.
Berar	....	81 8 0 Quota		District reports not still
		1000 0 0	9000 0 0	received.
Assam	....	....		
Kerala	....	....	10 0 0	
Burma	....	238 11 6		
Seth Jamnalal Bajaj For N.C.O pleaders ..	....	....	100000 0 0	
All India Khaddar Dept. Amount received as donation	....	....	134998 7 9	
Total ..	73545 5 11	31884 12 7½	945,552 1 40	

General collectors 1921 realised in 1922		573545 5 11
Do 1922 Do		318884 12 7½
		392430 2 6½
Ear-marked		945552 1 4½
Grand Total ..		1337982 3 1½

Sd-. C. H. Sopariwalla
Hon. Auditor,
All India Congress Committee,

21st. December 1922.

AUCTION SALE

MEHTA & CO.

AUCTIONEERS TO THE GOVERNMENT AND G. I. P. RAILWAY.
25 Medows Street, Fort, Bombay.

AUCTION SALE OF UNCLAIMED GOODS AND SWEEPINGS AT WADI BUNDER GOODS DEPOT G. I. P. RAILWAY.

Under instructions from the G. I. P. Railway Co., and in accordance with sections 55 and 56 of the Indian Railway Act No. IX of 1890, Messrs. MEHTA & CO., will sell by Public Auction on FRIDAY, the 29th instant at 2 p.m. (S. T.) at the above address the following unclaimed goods and sweepings consisting of bags of cotton seeds, bags of wheat, bags of linseeds, bags of jawari, bags of tillseeds, bags of hirda, bags of rice, bags of toor, bags of ajwan, bundles of gunnybags, empty wooden casks, bags of sugar, bags of dry cocoanuts, bales of cotton piecegoods, empty cylinders, bundles of wooden handles, bundle of iron pulley, basket of crucibles, bale of twine, loose angle bars, cask of oil, cases of bangles, cases of nails, cases of newspapers, cases of ink tablets, bundles of waste, cases of medicine, bales of F P cotton, case of soap, baskets of empty bottles, cases of empty bottles, bundles of bidi leaves, bags of sweeping grain, bags of jogree etc., etc.

Cash will be required at the time of sale for all lots worth up to Rs. 100 and above that a deposit of 50 per cent will be required, however, in special lots if the Auctioneers' demand full amount shall have to be paid; the balance to be paid and goods removed within 10 days from the date of sale otherwise wharfage will be charged at one anna per maund per day

AUCTION SALE OF 11 BALES FANCY CHECK KERCHIEFS.

THIS DAY WEDNESDAY, the 27th instant at 3 p.m. Messrs. MEHTA & CO. will sell by Public Auction by order of the agents of the Javraj Baloo Mills at their shop at Champagully, Mulji Jetha Market and on account and at the risk of the defaulting purchaser of ready goods Messrs. Ravji Dattoo Mahatma.

10 Bales each 100 doz. Fancy check kerchiefs No. 52 inches 32/30 by 10/12.
1 Bale (loose) 100 doz. Fancy check kerchiefs No. 52 inches 32/30 by 10/12.

Bombay, 27th Dec. 1922. MEHTA & CO., Auctioneers.

Bombay, 27th December, 1922

AMUSEMENTS

THE EXCELSIOR
R. Courtneidge and W. Holloway's Co.
To-Night at 9-30 p. m.
"THE SECOND MRS TANQUERAY"
Booking at Rose & Co. up to 6 p. m. after 7 p. m. at the Theatre.
Cinema at 6-30 p. m.
"TROPICAL LOVE"

THE EMPIRE
SPECIAL X'MAS ANNOUNCEMENT.
MADAN THEATRES, LD., have pleasu in presenting the following film masterpieces during the festive season.
Wednesday, Dec. 27th at 6-30, 8-15, & 10 p.m.
"MICKEY."
Featuring MABEL NORMAND
Thureday, Dec. 28th at 6-30, 8-15 & 10 p.m.
"ROMEO AND JULIET."
Featuring F. X. BUSHMAN and BEVERLEY BAYNE
Friday, Dec. 29th at 6-30, 8-15 & 10 p.m.
AN ALL COMIC PROGRAMME.

THE EMPRESS
SPECIAL X'MAS ANNOUNCEMENT.
MADAN THEATRES, LD., have pleasure in presenting the following film masterpieces during the festive season.
Wednesday, Dec. 27th at 6-30, 8-15, & 10 p.m.
"MR. WU."
Featuring MATHESAN LANG
Thursday, Dec. 28th at 6-30, 8-15 & 10 p.m.
"TARZAN OF THE APES."
Friday, Dec. 29th at 6-30, 8-15 & 10 p.m.
"ROMANCE OF TARZAN."

A well-known Hakim's Famous Medicines!

"This is to certify that I was severely suffering from Cough and Bronchitis for the last three years. I tried Foreign and Country medicines according to my ability, but it was all useless. At last I went to Hakim Haji Nawab Ali Khan, who has just opened his dispensary in Jhaveri Mansion, near Marwari Vidyalaya, situated at Sandhurst Road. He examined my body and assured that I would be well. His Swadeshi Medicines made a very nice effect, and in the short time of fifteen days, I have been sound in health. He has visited America and Europe and received many good certificates for curing dangerous diseases, and has also earned the Fourth Class Gold Medal from the Turkish Sultan. With hearty thanks to Hakim Saheb for curing me I cannot but advise to those who are suffering from any disease to try this Hakim's Swadeshi Medicines once, and assure that they will certainly be profited.

SHEVARAM KHUBCHAND MULTANI,
Barbhaya Moholla,
Bombay, 13th February 1922

X'MAS BAZAR.
A Large Assortment of Toys Dolls & Fancy Goods.
WHOLESALE AND RETAIL
N S. MISTRY.
SHOP & SHOW ROOM.
No. 5, Saraswati Mahal.
Crawford Market.
BOMBAY.

REDUCED PRICES
From 10th Nov. 1922.
Apply for the free catalogue and the new reduced price list.
ANNAPURNA COOKER CO.,
Near West-End Cinema Girgaon, BOMBAY.

BOMBAY RACING SEASON.

FOURTH EXTRA MEETING

ENTAILED WINS THE VICTORY PLATE.

A large holiday crowd spent an enjoyable afternoon at the Mahalaxmi races yesterday. The weather was pretty hot in great contrast to the chilliness of the morning. This kept the refreshment department very busy as "soft" drinks were in great demand. Needless to say that Mr. Bilimoria the indefatigable caterer, coped well with the situation though it must have been a strenuous time for him and his staff There were nine events on the card. The most interesting being the Victory Plate of Rs 15,000 to the winner. It was annexed by Mr. M. Goculdass' Entailed who started a hot favourite. This victory of Entailed was a very popular one. This race was won in the excellent timing of 2mins. 5 4-5secs.

The Borivli Plate divided into three races —were the first three events on the card. Eleven started in the 3rd division which was the first race. Here Frosty Face and Honey Suckle shared favouritism and White Rose, who won, had a good following. Honey Suckle came fourth to the great disappointment of many. Frosty Face who is improving fast placed second.

In the second race Adar who was a great favourite won from Malabar who was again ridden by the Arab Jockey Fahad. Last Day snatched third place from Naldera. Sammy who was well fancied by many ran in the ruck. Hilal was favourite in the 3rd race but was beaten by Bayrukdar who paid the best dividend of the day.

In the 1st Division of the Lewes Plate of 5 furlongs, for horses in the 3rd division only Unruly declined leaving a field of ten to compete. Bridal Blush was installed favourite. She won in hollow fashion from Mexican Eagle. The second division of the same plate saw a larger field out in this race. Sauce was well supported but as the start was bad, only Pin Money and Sauce got out lengths before the others. The result was that Pin Money won by a neck from Sauce. It is the belief of many that the other horses might have done much better if the start had been good

A small field started in the Rous Handicap which was won by Huon River, the favourite. Canterbury Lamb who placed second ran a good race.

The Lingfield Plate of 6 furlongs a handicap for horses in the second division saw a decent field out. The Count started at small odds and Joy Girl had a number of backers Crushed Glass who was by no means neglected won after a fine race with Joy Girl. The Count failed miserably and only secured fourth place.

The most interesting event of the day, the Victory Plate of 1¼ miles for horses in the 1st and 2nd divisions was a handicap event. There were fourteen starters in this race and Entailed was the street corner tip. Ulster Lad, Belle Voyageuse and Brendan were fairly well backed. Entailed, of course, won comfortably from his stable companion Madame Sze who will surely do well tris season.

The Marine Lines Plate, 5 furlongs, for Arab Ponies in the 1st and 2nd divisions brought the proceedings to a close. Amin, Centry and Cummer were mostly fancied in this race. Amin won with a lot in hand, repeating his Poona form where he had already demonstrated himself to be an animal of a superior class. Cummer ran gamely but could make no impression on Amin.

Details:—

THE BORIVLI PLATE. Division III.—Distance 6 furlongs, 41 yards.

Winner Rs. 1,000; second Rs. 300; third Rs. 200. For Arab ponies 14 hands and under in the 3rd Division. 14 hands to carry 9st. W. I. Winners since 31st March, 1921, once 4 lbs.; twice 7 lbs.; oftener 12 lbs.

Mr S D Magarabi's WHITE ROSE, 8-5, F Huxley 1
Mr A M Khairaz's FROSTY FACE, 9-4, Burn 2
Mr S R A Wahab's AEROPLANE, 8-10, Bowley 3
Messrs H Hassanally and A K Glasswalla's HONEYSUCKLE, 8-5, Morris 4

Not run:—Dervish. Hermit, Prince, Acolos, Once Again.

The race:—Frosty Face was the quickest away, his nearest attendants being Pride of Basra, Aeroplane and Honeysuckle, Jerwan running last. Frosty Face shook off Pride of Basra at the turn and entered the straight first. He was challenged by White Rose who went home a comfortable winner by ¾ length. A head separated second and third. Honeysuckle was a good fourth a neck behind after making a late bid.

Time:—1 min. 26 1/5 secs.

1st Tote paid:—Win Rs. 145-8; Places Rs. 29-8, Rs. 21 and Rs. 24-8.

2nd Tote paid:—Win Rs. ; Places Rs. 14, Rs. 12-8 and Rs. 12-8.

Favourite:—Honeysuckle.

Winner trained by Moosa.

THE BORIVLI PLATE. Division II.—Distance 6 furlongs, 41 yards.

Winner Rs. 1,000; second Rs. 300; third Rs. 200. For Arab ponies 14 hands and under in the 3rd Division. 14 hands to carry 9st. W. I. Winners since 31st March, 1921, once 4 lbs.; twice 7 lbs.; oftener 12 lbs.

Mr M Goculdass' ADAR, 9-8, Lambert 1
Mr R Batliwala's MALABAR, 9-3, Fahad ... 2
Mr H Hassanally's LAST DAY, 8-2, Morris 3
Messrs K Lindsay Smith and Faayad Sulleman's NALDERA, 8-10, Jones 4

Not run:—Tayeed, Vagrant, Mundoor, Ambari, Abdul Amir.

The race:—A bad start saw Malabar at the head of the field; the next in order being Naldera, Adar and Last Day. At the 3rd furlong, Naldera joined Malabar and the two raced together ahead of the field till the turn where Malabar left Naldera. After they had entered the straight, Adar joined Malabar. A most exciting finish ensued, Adar just gaining the verdict by a short head. Last Day came late on the outside and took third place from Naldera by 1½ lengths.

Time:—1 min. 26 4/5 secs.

1st Tote paid:—Win Rs. 31; Places Rs. 13-8, Rs. 18 and Rs. 13-8.

2nd Tote paid:—Win Rs. ; Places Rs. 7, Rs. 9-8 and Rs. 7.

Favourite:—Adar.

Winner trained by A. Hoyt.

THE BORIVLI PLATE. Division I.—Distance 6 furlongs, 41 yards.

Winner Rs. 1,000; second Rs. 300; third Rs. 200. For Arab ponies 14 hands and under in the 3rd Division. 14 hands to carry 9st. W. I. Winners since 31st March, 1921, once 4 lbs.; twice 7 lbs.; oftener 12 lbs.

Mr Ebrahim Kadum's BAYRUDKAR, 8-10, Morris 1
Mr Heath's HILAL, 8-6, McPherson 2
Mr M Abdulally's CLINKER, 9-0, Donnelly 3
Mr Mark's ANIT, 8-6, Raymond 4

Not run:—Zaid, Record Time.

The race:—Hilal showed the way to Moon, Bayrudkar, Last Call, Clinker and Anit. After they had gone a furlong, Moon took up the running and brought the field till the turn where he fettered away. Here Hilal shot out closely pursued by Bayrukdar. A fine finish saw the latter gain the verdict by a head. Clinker was third a neck behind. ¾ length between third and fourth.

Time:—1 min. 26 4/5 secs.

1st Tote paid:—Win Rs. 152; Places Rs. 31, Rs. 13-8 and Rs. 21-8.

2nd Tote paid:—Win Rs. 75; Places Rs. 15-8, Rs. 6-8 and Rs. 10.

Favourite:—Hilal.

Winner trained by Cumberally.

THE LEWES PLATE. Division I.—Distance 5 furlongs (Straight).

Winner Rs. 2,500; second Rs. 750; third Rs. 500. A handicap for horses in the 3rd Division.

Mr M Goculdass' BRIDAL BLUSH, 7-8, Walker 1
Major C B Jackson's SENSFORD, 7-12, Jones 2
Mr Gold's MEXICAN EAGLE, 9-0, Sherwood 3
Mr Frank's EAGER TO, 9-2, Meekings ... 4

Not run:—Unruly.

The race:—The field got away on fairly level terms. Merion held a slight lead from Sensford and Mexican Eagle. Bridal Blush was in the bunch. About a furlong from home Bridal Blush drew out and won with comfortable ease by 2½ lengths from Sensford. 2 lengths second and third, a head third and fourth.

Time:—1 min. 1 1/5 secs.

1st Tote paid:—Win Rs. 22-8; Places Rs. 14-8, Rs. 34-8 and Rs. 21.

2nd Tote paid:—Win Rs. 18-8; Places Rs. 9, Rs. 27-8 and Rs. 10.

Favourite:—Bridal Blush.

Winner trained by J. Robinson.

THE ROUS HANDICAP.—Distance 6 furlongs, 41 yards.

Winner Rs. 4,000; second Rs. 1,250; third Rs. 750. A handicap for horses in the 2nd and 3rd Divisions which have not won since 31st March, 1921, a flat race value Rs. 4,000, or flat races of the aggregate value of Rs. 6,000.

Mr Kelso's HUON RIVER, 7-13, McPherson 1
Mr Vernon's CANTERBURY LAMB, 9-4, Morris 2
Mr Sangidas Jesiram's WOORALI, 7-13, Purtoosingh 3
Mr J N De Souza's GRANDE PLACE, 8-0, Huxley 4

Not run:—Atrocity, Limehouse Lights.

The race:—Canterbury Lamb took a flying start. The next in order were Happy Times. Huon River, Woorali and Trostan. There was no change in this order till they entered the straight where Huon River collared Canterbury Lamb and won after a good race by ¾ length, 1¾ lengths, 1¼ lengths.

Time:—1 min. 16 2/5 secs.

1st Tote paid:—Win Rs. 23; Places Rs. 14, and Rs. 20-8.

2nd Tote paid:—Win Rs. 11; Places Rs. 7-8, and Rs. 17.

Favourite:—Huon River.

Winner trained by E. S. Godfrey.

THE LINGFIELD PLATE.—Distance 6 furlongs, 41 yards.

Winner Rs. 5,000; second Rs. 1,500; third Rs. 1,000. A handicap for horses in the 2nd Division.

Mr Kelso's CRUSHED GLASS, 8-12, McPherson 1
Mr Sangidas Jesiram's JOY GIRL, 9-0, Morris 2
Mr Frank's VERY LITTLE, 8-4, S J Meekings 3
Mr M Goculdass' THE COUNT, 8-9, A C Walker 4

Not run:—Trostan.

The race:—They were sent away on level terms. Joy Girl went to the front and led from Very Little, Crushed Glass, The Count, Mimi and Whit Week. Joy Girl entered the straight first and looked a winner till the stands where she was challenged by Crushed Glass who went strong to win by half a length. Very Little was third a neck behind, ¾ length third and fourth.

Time:—1 min. 15 1/5 secs.

1st Tote paid:—Win Rs. 60; Places Rs. 18, Rs. 15-8 and Rs. 29.

2nd Tote paid:—Win Rs. 39; Places Rs. 10-8, Rs. 8-8 and Rs. 16-8.

Favourite:—The Count.

Winner trained by E. S. Godfrey.

THE VICTORY PLATE.—Distance 1¼ miles.

Winner Rs. 15,000; second Rs. 5,000; third Rs. 3,000. A handicap for horses in the 1st and 2nd Divisions.

Mr M Goculdass' ENTAILED, 8-4, A C Walker 1
Mr M Goculdass' MADAME SZE, 7-10 (cd 7-12), Lambert 2
Mr G Wesche-Dart's BELLE VOYAGEUSE, II, 8-8, R Jones 3
Mr and Mrs C N Wadia's ULSTER LAD, 8-1, Herbert 4

Not run:—Magical, Red Cross Boy, Lemoine.

The race:—A good start. Old Sport went to the front attended by Ulster Lad, Madame Sze, Mermion, Belle Voyageuse II and Entailed. Brixworth, Quite Dark and Night Watch were running in the rear. This order was maintained till the bend where Old Sport dropped out. Ulster Lad was the first into the straight, but was passed by Entailed, Madame Sze and Belle Voyageuse II. Entailed won a good race by half a length from Madame Sze, his stable companion. A head separated second and third, 1½ lengths third and fourth.

Time:—2 mins. 5 4/5 secs.

1st Tote paid:—Win Rs. 26-8; Places Rs. 17-8, Rs. 61-8 and Rs. 27.

2nd Tote paid:—Win Rs. 11-8; Places Rs. 9, Rs. 30-8 and Rs. 15.

Favourite:—Entailed.

Winner trained by J. Robinson.

THE LEWES PLATE. Division II.—Distance 5 furlongs (Straight).

Winner Rs. 2,500; second Rs. 750; third Rs. 500. A handicap for horses in the 3rd Division.

Mr S M Kanji's PIN MONEY, 8-5, Morris 1
Mr M Goculdass' SAUCE, 8-1, Lambert 2
H H Maharaja of Kolhapur's DAPHNIS, 9-6, F Huxley 3
Mr K Laljee's GLASS ROCK, 8-0, R Jones 4

Not run:—Balira, The Minx.

The race:—This was a straggling start. Pin Money and Sauce were the only two or got away properly. Pin Money led from Sause. Daphnis lying fourth a good way behind. The first two fought it out all the way, Pin Money gaining the verdict by a neck, 1 length between second and third, neck third and fourth.

Time:—1 min. 1/5 sec.

1st Tote paid:—Win Rs. 60; Places Rs. 17, Rs. 18 and Rs. 18.

2nd Tote paid:—Win Rs. 35; Places Rs. 9, Rs. 11-8 and Rs. 8-8.

Favourites:—Sauce and Pin Money.

Winner trained by T. Harrison.

THE MARINE LINES PLATE.—Distance 5 furlongs.

Winner Rs. 4,000; second Rs. 1,250; third Rs. 750. A handicap for Arab ponies 14 hands and under in the 1st and 2nd Divisions.

Mr A M Khairaz's AMIN, 8-12, Burn 1
Messrs S R A Wahab and M Shaffi's CUMMER, 8-6, Morris 2
Mr Syed Naji's ALL CLEAR, 7-0 (cd 7-2), R Jones 3
Mr Mark's CENTRY, 7-12, Bowley 4

Not run:—Tit Bits, Summerton, Khailan.

The race:—Dartmoor was left. Amin got away best and maintained the lead from Grey Renard, Resident, Centry, All Clear and Cummer. Andolis and Waterloo were running second and third last respectively. Amin won easily by 1½ lengths after making every post a winning post. Cummer moved up strong in front of the grand stand and placed second a neck in front of All Clear. A neck separated third and fourth.

Time:—1 min. 7 3/5 secs.

1st Tote paid:—Win Rs. 30-8; Places Rs. 16-8, Rs. 18 and Rs. 45-8.

2nd Tote paid:—Win Rs. ; Places Rs. 9-8, Rs. 10 and Rs. 41-8.

Favourite:—Amin.

Winner trained by M. Ryan.

M. C. C. vs. CANTERBURY.

LONDON, Dec. 26.

Christchurch.—The M. C. C. made 454 for six wickets and declared. Canterbury scored 181 in the first innings. Gibson took four for 77 and Hartley four for 55. Canterbury followed on, and made 295, of which Blunt scored 174 in a splendid innings which included 25 fours. Worker made 65. Gibson took eight wickets for 57 runs.

The M. C. C. then made the necessary 23 runs for the loss of two wickets.

LEAGUE FOOTBALL.

LONDON Dec. 25.

The following are the League football results of to-day:—

FIRST DIVISION.

Bolton four, arsenal one; Burnley one, villa one; Birmingham nil, huddersfield nil; Blackburn one, Preston one; Chelsea two, Nottingham forest two; Everton nil, Manchester city nil; Oldham nil, liverpool two; Newcastle one, middlesboro one; Tottenham two, sheffield one.

SECOND DIVISION.

Bury one, Leeds one; Coventry seven, wolverhampton one; Derby six, crystal palace nil; Hull one, southampton three; Leicester one, blackpool two; Manchester united one, west ham two; Nottingham county one, Fulham nil; Port vale three, south shields nil; Rotherham one, Barnsley one; Wednesday two, Bradford city two; Stockport nil, Clapton two.

THIRD DIVISION (NORTHERN.)

Bradford one, Chesterfield nil; Crewe nil, Wrexham nil; Darlington four, Hartlepools nil; Grimsby seven, Accrington one; Halifax two, Nelson two; Lincoln nil, Walsall two; Southport nil, Rochdale one; Tranmere one, Ashington nil; Wigan nil, Durham two.

THIRD DIVISION (SOUTHERN.)

Aberdare nil, Merthys nil; Brighton seven Portsmouth one; Bristol Rovers three, Exeter city three; Charlton three, Norwich nil; Gillingham three, Millwall nil; Plymouth one, Northampton nil; Queens park Rangers four, Luton nil; Southend three, Reading one; Watford two, Brentford nil.

The match between Newport and Swansea was postponed as the ground was flooded.

SCOTTISH LEAGUE.

Third Lanark two, Dundee nil.

TENNIS AT NASIK.

NASIK, Dec. 25.

The following are the results of the Open Tennis Tournaments at Nasik:—

Saturday, 23rd December.

S. D. Abhyankar beat V. P. Sathaye (8—6; 4—6; 6—2).
P. H. Barve beat V. G. Ketkar (6—1; 6—0).

Sunday, 24th December.

L. R. Raddi beat P. H. Gadre (6—4; 7—5).
V. R. Hardikar beat L. J. Akut (6—1; 6—0).
S. K. Rathi beat J. P. Abhyankar (6—3; 6—1).
G. S. Ghate beat S. H. Gole (6—0; 6—1).

Monday, 25th December.

B. S. Muzumdar beat R. N. Gole (6—2; 6—4).
P. H. Barve beat S. D. Abhyankar (6—3; 6—1).

ALL-INDIA WEATHER.

(ASSOCIATED PRESS.)

SIMLA, Dec. 25.

Weather has been dry. Another depression is appearing in Persia.

Forecast:—Dry weather.

CALCUTTA RACES.

FIRST MEETING; THIRD DAY.

NOT MUCH WINS VICEROY'S CUP.

(FROM OUR CORRESPONDENT).

CALCUTTA, Dec. 26.

Whatever doubts there might have been about the leg trouble of Not Much were completely set at rest when he lifted the coveted prize for his owner, Mr. Jesiram, Huxley nursed the horse with great judgment, and he was never allowed to exert himself. He was always moving well within himself, till the field reached the three-furlong post, where Huxley allowed him to travel. He quickly went to the front and beat the opposition stone and cold and won the Cup in what seemed to be rather a slow time. It was a proud moment for Byramjee, when he received the Cup on behalf of the owner. The same trainer was again successful with Ragazzo, when he landed the X'mas Plate safely from among ten competitors, but Huxley did not ride him, Stokes having the mount. Honours were fairly divided between punters and layers, to-day. H. E. the Governor and H. E. the Viceroy came to the races in State at 2-30 and 2-40 respectively, and remained till the end.

Details:—

THE X'MAS HANDICAP. Division III.—Distance 1¼ miles.

Winner Rs. 3,000; second Rs. 1,000; third Rs. 500. A handicap for horses in the 3rd and 4th Divisions, which have been placed first, second or third in flat races of one mile or more since 31st March, 1920.

Mr Dee's GUILELESS, 8-12, Barnet 1
Mr Colah's STRANGE LIKENESS, 7-3 (cd 7-10), Ritchie 2
Mr Hujadhar's MAHARANI, 9-7, Baker ... 3
Capt Sandford's SAGE, 9-0, Reynolds 4

Also ran:—The Brat 9-2, Castle Florin 7-0.

Totes paid:—Win Rs. 56-8; Places Rs. 26 and Rs. 23-8.

THE CURZON PLATE.—Distance 7 furlongs.

Winner Rs. 5,000; second Rs. 2,000; third Rs. 1,000. A handicap for horses in the 2nd Division.

Messrs Eddis and Evers' LIMTON, 8-7, O'Brien 1
Mr Thaddeu's DIVIDE, 9-0, Ruiz 2
Mr Galstaun's GOLDEN SQUARE, 8-3, Townsend 3
Mr Lauder's ALLAN BRIG, 8-2, Siely 4

Also ran:—Seremist 8-7, Huagary 8-7, Jack 8-5, Verna 8-4, Crenides 8-2, Harpar 7-7.

Totes paid:—Win Rs. 172; Places Rs. 46-8, Rs. 20 and Rs. 43.

THE APCAR PLATE.—Distance 6 furlongs.

Winner Rs. 7,000; second Rs. 2,500; third Rs. 1,500. A handicap for horses in the 1st and 2nd Divisions.

Mr Garda's DORANIA, 7-8, Clarke 1
Mr Jesiram's QUARRYMAN, 9-8, Huxley 2
Mr Galstaun's PRETTY GIRL 7-11, Townsend 3
Mr Thaddeu's GOLDGAINER, 9-7, Ruiz ... 4

Also ran:—Llansinfriet 7-10.

THE VICEROY'S CUP.—Distance 1¼ miles.

A Cup value £100 presented by H. E. the Viceroy, Winner a Cup and Rs 20,000; second Rs. 10,000; third Rs. 5,000. For horses in the 1st and 2nd Divisions. W. A. and C.

Mr Jesiram's NOT MUCH, 9-3, Huxley 1
Mr Galstaun's STARSHOT, 9-1, Dobie 2
Mr Galstaun's SOLO BRIDGE 9-3, Northmore 3
Mr Sam's ORANGE WILLIAM, 9-3, Bullock 4

Also ran:—Simon's Choice 93, Unitoi 9-3, Charlie's Smile 9-3, Wedding Ring 9-3, St. Nathey 9-3, Kolcloon 9-0, Maidensis 9-0, Sweet Adare 9-1.

Totes paid:—Win Rs. 36; Places Rs. 20, Rs. 42 and Rs. 28-8.

THE X'MAS HANDICAP. Division I.—Distance 1¼ miles.

Winner Rs. 3,000; second Rs. 1,000; third Rs. 500. A handicap for horses in the 3rd and 4th Divisions, which have been placed first, second or third in flat races of one mile or over, since 31st March, 1920.

Mr Jesiram's RAGAZZO, 9-0, Barnet 1
Mr Thomas' GALLEY LAW, 77, Townsend 2
Mr Thaddeu's MAMETZ, 9-8, Ruiz 3
Maharaj Kumar Victor Narayan of Cooch Behar's CURATOR, 8-4, Ritchie 4

Also ran:—Cape Clear 8-8, Radius 8-3, Gunning 8-0, Poseidon 7-13, Not Log 7-12, Nautch Girl 7-8.

Totes paid:—Win Rs. 56-8; Places Rs. 22, Rs. 30-8 and Rs. 26-8.

THE WARWICK PLATE.—Distance 1 mile.

Winner Rs. 5,000; second Rs. 2,000; third Rs. 1,000. For horses three years old only, which have never won a race value Rs. 5,000 or over. W. A. and C. reduced 10 lbs. with penalties and allowances.

Mr Avasia's CRAB APPLE, 8-4, Townsend 1
Mr Jesiram's WHISPERING, 8-3, Stokes ... 2
Mr Thaddeu's REDCOT, 8-7 (cd 8-8), Ruiz 3
Mr Pannick's TOMBOY, 8-10, Forthmore ... 4

Also ran:—Savvybry Shan Junior 7-12 (cd 7-3), Mount Ararat 7-12, Baby Anxious 7-9.

Totes paid:—Win Rs. 60-8; Places Rs. 11-8, Rs. 11 and Rs. 11.

THE X'MAS HANDICAP. Division II.—Distance 1¼ miles.

Winner Rs. 3,000; second Rs. 1,000; third Rs. 500. A handicap for horses in the 3rd and 4th Divisions, which have been placed first, second or third in flat races of one mile or over, since 31st March, 1920.

Mr Jeffrey's BATTLE OF THE BOYNE, 7-10 (cd 7-11), Dobie 1
Mr Huq's TORCHLIGHT, 8-8, Harrison ... 2
Mr Lauder's SOLE BAY, 8-3, Siely 3
Mr Guzadhar's GOLDEN TREASURE, 8-2, Baker 4

Also ran:—Waterbill 9-3, Lordship 8-2, Silver 8-2, Hurdy-Gurdy 7-13.

Totes paid:—Win Rs. 31; Places Rs. 14, Rs. 13-8 and Rs. 23-8.

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BOMBAY POLICE COURTS.

IMPORTING MEAT WITHOUT PERMISSION.

At the Esplanade Police Court, on Tuesday, before Mr. H. P. H. Dastoor, one Bhanoo, Issu was charged with importing meat into Bombay without permission of the Municipal Commissioner.

The accused pleaded not guilty and stated that he was entrusted with the load by two Mahomedans, who disappeared when he was arrested.

His Worship convicted him and sentenced him to pay a fine of Rs. 20.

CORONER'S COURT.

SEQUEL TO QUARREL BETWEEN TWO BOYS.

A quarrel between two boys, both aged about 14 years, which occurred at Colaba on the afternoon of the 25th instant led to the interference of their fathers and whilst they were talking over the matter, one of the boys, it is alleged, struck the father of the other with the result that the man fell unconscious and died in the hospital yesterday.

It has been alleged that two boys named Rajaram Chhagan and Ramchandra Fulu were playing near the barracks at Colaba at 3 p.m. on the 25th instant. Rajaram happened to tread on Ramchandra's toe which had been injured before. Smarting with pain Ramchandra threw Rajaram on his back and kicked him on the stomach. The latter remained in pain for an hour and then went home and complained to his father Chhagan Tukaram. Accompanied by his son Chhagan went to Ramchandra and gave him a slap. Ramchandra's father came up and when they both were talking over the matter, Ramchandra, it has been alleged, came with a stick, gave Chhagan two blows at the back of his head and ran away. Chhagan fell on the ground and became unconscious. He was removed to the J. J. Hospital where he died at 10-15 a.m. yesterday.

An inquest was held by Mr. King, the Coroner, at the Coroner's Court yesterday morning when the boy Rajaram bore out the above facts.

Dr. Joseph Donnelland, House Surgeon, Sir J. J. Hospital, deposed that there was an abrasion behind and below the right ear and a contusion on the left side of the head of the deceased. The heart showed evidence of disease. The stomach contents smelt of alcohol. The doctor was of opinion that death was due to cerebral hoemorrhage due to a diseased condition of the blood vessels, aggravated by alcohol. The immediate cause of hoemorrhage was, in the doctor's opinion, the injury on the left side of the head, which could have been caused by a blow from a stick or a fall on the ground.

Further enquiry was adjourned.

FIRES IN THE CITY.

A fire broke out on Tuesday at 10-30 a.m. in a number of pressed bundles of hay just unloaded from wagons in the grass siding at Mahaluxmi. The fire employes in the yard immediately ran to the spot, but before they could do anything, the hay in the wagons close by which had not been unloaded caught fire and the flames extended from one wagon to the other. The fire-brigade was communicated with and the engines from Byculla and Chinchpokli hurried to the scene; and the fire was brought under control after two hours' action. The hay destroyed belonged to different merchants and is estimated at Rs. 10,000. The wagons were not much damaged as most of them were all steel ones.

Another fire broke out in a four-storied building belonging to Mr. Shivlal Motilal, yesterday, at 8 a.m. in a shop on the ground floor owned by Suleman Haji and situated at Kalbadevi. The owner of the shop, who went out for his tea for a few minutes, found, on his return, some goods in the shop on fire. He immediately communicated with the fire-brigade and the fire engines from Bhuleshwar and Babula Tank soon turned up and put out the fire.

Damage to the goods is estimated at Rs. 5,000. The cause of the fire is not known.

STEAMER MOVEMENTS.

The outward P. and O. mail steamer "Mantua" with mails from London of the 21st instant left Marseilles on Saturday morning, the 23rd instant.

The homeward P. and O. mail steamer "Narkunda" with the mails from Bombay of the 9th instant arrived at Marseilles on Saturday morning, the 23rd instant. Passengers travelling by the P. and O. Special Train left at 4 p.m. and were due to arrive in London on Sunday afternoon. The mails left by the Mail Special and would be delivered in London on Monday morning.

The homeward P. and O. mail steamer "Caledonia" with the mails from Bombay of the 16th instant arrived at Port Said at 9 a.m. on the 25th instant and left there at 2 p.m. the same day.

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BOMBAY CITY AND SUBURBS.

Engagements.

TO-DAY.

Salle Francaise: Pasteur's Centenary, Lecture by Prof. Louis Peltier, 6-30 p.m.
Mme. Bella Pevsner's lecture on the "Services of Judaism to Humanity", Cowasji Jehangir Hall, 6 p.m.

THURSDAY, December 28.

Jupiter General Insurance Co., Ordinary General Meeting, Tamarind Lane, 5 p.m.
Bharatpur Press Co., Ltd., 74-6, Bora Bazaar Street, 3-30 p.m.
Goculdas Kalianji Cotton Press Co., Ltd., 2-30 p.m.

SATURDAY, December 30.

S. S. "China" with the English mails leaves at 1 p.m.
Bombay Races: 5th Extra Meeting.

RAILWAY TIMINGS.

G. I. P. (VICTORIA TERMINUS.)

	Arr.	Dep.
	H. M.	H. M.
Punjab Mail	17 0	12 30
Calcutta Mail (via Jubbulpore)	13 15	21 0
Calcutta Mail (via Nagpur)	7 0	15 30
Madras Mail	8 40	21 20
Poona Mail	11 40	14 40
Inter & Ord, Poona Express	12 15	14 10
Poona Express	19 50	7 55
Delhi & Lucknow Express	9 0	22 0
Madras Fast assenger	21 40	9 15

B. B. & C. I. (COLABA.)

	Arr.	Dep.
	H. M.	H. M.
Bombay-Peshawar Mail	13 35	16 [illegible]
Gujarat Mail	11 10	20 [illegible]
Delhi Express	6 30	20 55
Kathiawar Express	7 45	21 35
Express	21 40	7 5

Delhi Express Trains will stop at Grant Road in both directions and at Dadar in the Down direction.

POSTAL NOTICE.

Superscribed mails for Singapore, Shanghai, Hongkong and Japan per s. s. "Wakasa Maru" will be closed at the General Post Office at 1 p.m. on 28th December.

SUCCESSFUL STAGING OF A TAMIL DRAMA.

The Subodha Sangita Sabha scored a success on Monday night when they staged a new play, "Vasanthika" by Mr. A. Krishna Swamiah, at the Bombay Theatre. This is a new play enacted for the first time in Bombay and was watched with much interest by the southern community in Bombay. The Sabha fulfilled the expectations of the audience by their very impressive and graceful acting. The chief parts that won particular appreciation were Rajgopal Ayer as Vasanthika and A. Ayer in the role of Sukumara. Rankesari was a fine part. The music was also of a high order as in all South Indian Dramas.

TO DAY'S MEETINGS.

MUNICIPAL ELECTIONS.

Under the auspices of the Bombay Nationalist Municipal Party "C" Ward, a public meeting will be held at Rambaug, Kavasji Patel Tank Road, to-day (Wednesday), the 27th instant, at 8-30 p.m. (B. T.), when Miss Lotwalla, Messrs. L. R. Tairsee, Ranchodas H. Gandhi, Balubhai T. Desai, C. D. Shah, M. M. Desai, Mohamed Curtay and others will speak on "The Ensuing Municipal Election."

LECTURE ON JUDAISM.

Mme. Bella Pevsner, world-wide traveller and lecturer, who is now in this city to promote the cause of Judaism, that is, to dispel the misconception of the world towards this ancient people, will deliver a lecture on "The Services of Judaism to Humanity", to-day, at 6 p.m. (S. T.), at Sir Cowasjee Jehangir Hall, Sir Jamshedji Jeejeebhoy, Bart., will preside. The public are cordially invited to attend.

FORTHCOMING MEETING.

MUNICIPAL ELECTIONS.

Under the auspices of the Bombay Nationalist Municipal Party, a public meeting will be held at Madhavbaug, to-morrow (Thursday) at 8-30 a.m. (B. T.), when Messrs. Curtay, Hansraj P. Thakarsey, Dr. Velkar, Messrs. Ranchhoddas H. Gandhi and C. D. Shah will address the meeting.

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THE BOMBAY CHRONICLE.
Wednesday, December 27, 1922.

THE INSPIRATION.

The Subjects Committee of the Indian National Congress has passed four resolutions which are a happy augury that the Gaya session of the Congress will give the right lead to the country. The first resolution places on record its gratitude for the services of Mahatma Gandhi to the cause of India and humanity by his message of peace and truth and reiterates its faith in the principle of non-violent non-cooperation inaugurated by him for the enforcement of the rights of the people of India. The three other resolutions but bring into relief the essence of the message which the Mahatma gave to his country—the message of self-reliance through self-purification. The Subjects Committee of the Congress has recorded "its profound appreciation of the services rendered to the national cause by all those brave citizens who have suffered in pursuance of the programme of voluntary suffering, and who, in accordance with the Congress advice, without offering any defence or bail served and are suffering various periods of imprisonment," and has "called upon the nation to keep alive the spirit of sacrifice and maintain the unbroken struggle for freedom;" it has further "expressed its pride and admiration and appreciation of the unexampled bravery of the Akali martyrs and the great and noble examples of non-violence set by them for the benefit of the whole nation," and finally it "congratulates Ghazi Mustafa Kemal Pasha and the Turkish nation on their recent successes" and records "the determination of the people of India to carry on the struggle till the British Government has done all in its power and removed all its own obstacles to the restoration of the Turkish nation to free and independent status and conditions necessary for unhampered national life and the effective guardianship of Islam and the Jaziarut-ul-Arab, freed from all non-Muslim control." What is the lesson which the silent sacrifices of India's devoted patriots, the brave renunciation of the Akalis and, last but not least, the glorious exploits of Ghazi Mustafa Kemal Pasha and his heroic band of Turkish Nationalists convey to the people of India except this that they must loyally carry on the task to which their great leader called them?

Standing before the Congress yesterday the President could not help prefacing his address with expressing the sense of overwhelming loss which overtook him because of the absence of Mahatma Gandhi. The delegates to the Congress will not have his guidance this year. But, as Sriyut C. R. Das said, "there is inspiration for all of us in the last stand which he made in the citadel of the enemy, in the last defiance which he hurled at the agents of the bureaucracy." And what is the inspiration? It is this that they must by their action prove the faith that is in them—"the faith", as the Subjects Committee's resolution says, "in the principle of non-violent non-cooperation inaugurated by him for the enforcement of the rights of the Indian people." The Subjects Committee of the Congress has reiterated its faith in that principle. That the faith which the Subjects Committee has in that principle is genuine will be shown by its decision summarily to reject the proposal regarding entry into the Councils or its subtle substitute, contesting the elections. The Chairman of the Reception Committee of the Congress has, we are glad to see, spoken in no uncertain language against the proposal. Only the voice of the President of the Congress, powerful though it is in giving expression to the wrongs of India, is halting, when suggesting the means of redressing those wrongs. But that was, perhaps, to be expected having regard to the known views of Sriyut C. R. Das. He is on sure grounds when he says: "I do not agree with those who think that the spirit of the nation is so dead that non-violent non-cooperation is no longer possible. I have given the matter my earnest thought, and I desire to make it perfectly clear that there is absolutely no reason for entertaining any feelings of doubt or despair. The outward appearance of the people to-day is somewhat deceptive. They appear to be in a tired condition and a sense of fatigue has partially overcome them. But beneath all this exterior of quietude, the pulse of the nation beats as strongly as before and as hopefully as at the beginning of this movement." He is right when he goes on to urge that "we have to consolidate the strength of the nation, we have to devise a plan of work which will stimulate their energy so that we can accelerate our journey towards Swaraj." But the principal line of action which he asks his countrymen to take is best calculated to defeat the purpose in view, mainly because it undermines the very basis of the national movement. The campaign of breaking the Councils will assuredly not consolidate the strength of the nation; it will destroy the solidarity of the nation which is its greatest strength and the most glorious achievement of the non-cooperation movement. It will not stimulate the energy of the people; it will do them the greatest wrong that it is in the power of their leaders to inflict on them, that is, it will destroy their faith in the efficacy of the great movement, inaugurated by their adored and revered leader, of which the President of the Congress proclaims himself to be a votary—it will, in short, destroy their faith in themselves.

If the strength of the nation is to be consolidated and its energy stimulated, whatever the changes that may be deemed necessary by the present state of the country, they must not violate the fundamental principle of the movement which is non-cooperation with the bureaucracy and co-operation among the people. If it is true that the people "appear to be in a tired condition and a sense of fatigue has partially overcome them," the fault lies not with them but with those of their leaders, who instead of vigorously and faithfully carrying on the work from where the Mahatma had left it, wasted the time and energy of themselves and the country in futile controversies as to the changes which they imagined were required in the programme. As the Chairman of the Reception Committee, Pandit Brij Kishore Prasad, rightly said, the present Congress programme has not had a fair trial. And he went to the root of the matter when he said that provided Congressmen had made their organization living and entirely backed by the masses, no Government could but yield to such strength. It is for the Gaya session of the Congress to decide upon the most effective means of making the strength of the nation irresistible.

GANDHI AND MAHARASHTRA.

If there is one province that was neglected by the Mahatma it is Maharashtra. The wonder is not that there are so many politicians in Maharashtra who are set against the Mahatma's Gospel (even they keep the word non-cooperation dangling): the wonder is that there are so many who are so many who have accepted and realised the Gospel at the heart of Mahatma and that there are so difficult to fathom the heart of the Mahatma. It is ing Maharashtra: his motive in neglecting an opinion of the Mahatma may be he had too high thought his gospel Mahrattas; may be he appreciated in Maharashtra would not be appreciated a statement referring to "Truth and in Maharashtra. Once he made non-violence" which he placed above "Swaraj" which he understood Maharashtra only from what he saw in a particular section of Poona Poona is no more representative of the heart of Maharashtra than Simla is representative of India. All the life that Poona has is always given to it by the imported element. Even Lokamanya came from the Ratnagiri District. Professor S. M. Paranjpye comes from the Kolaba District and Mr. Dastane comes from East Khandesh. This mistake of judging Maharashtra by an aspect of Poona has been committed even by Mr. Baptista, a very good, a sincere patriot and a devotee of Lokamanya. Mr. Baptista is always fond of saying that he belongs to the Maharashtra School of politics, but the pity is that he never cared to know Maharashtra. Mr. Baptista knows that Maharashtra produced Shivaji, but does not know who sowed the seeds of which Shivaii reaped the harvest. Mr. Baptista—a lover of antithesis—said at Yeotmal, "Mahatma Gandhi is an excellent guide to the kingdom of Heaven: But to carve a Kingdom of Earth we want" etc. In Mr. Baptista's mind human existence is not one but divided into several water-tight, unconnected compartments. Mr. Baptista is a Christian and may have frequently prayed "Thy Kingdom come to this Earth as it is in Heaven," yet he divorces the Kingdom of Heaven from the Kingdom of Earth. And he outrages Maharashtra by alleging that Maharashtra holds his views. He does not even remember the fact that Tilak himself founded the Ganpati festival and that Tilak wrote articles after articles in support of orthodox Hinduism. Mr. Baptista knows the name of Shivaji and perhaps the chronology of Shivaji's actions. but he does not appear to know the principal title of Shivaji, namely, "the Protector of Cows and Brahmins" nor the slogan that Shivaji thundered, viz., "Protect your religion!" The most popular ballad about Shivaji has the meaning "because Shivaji lived, therefore we have our tuft of hair, the shendi," religious badge of Hindus.

Mr. Baptista misrepresents Maharashtra because he misunderstands Maharashtra. Maharashtra does not split life into compartments but takes the whole of life as one. If you want to see the heart of Maharashtra you have to watch the endless streak of pilgrims journeying every year on foot from Alandi to Pandharpur. Maharashtra was founded by the great king Rama and is the province of saints beginning with Visoba Khechar. Namdev, Dnyaneshwar, Sopan, Muktabai, Eknath, Tukaram, Chokhamela, Rohidas and Ramdas are the gems of the Mahratta string of Saints. Should anybody read the book written by the late Mr. M. G. Ranade, "The Rise of the Mahratta Power," he could easily get to know how the ground was made ready and the seed was sown and how Shivaji had only to reap the harvest. Anybody who knows the A.B.C. of the history of Shivaji knows that his successes were purely religious. The series of saints quoted above contains women and untouchables. They supplied to Shivaji his battle-cry "save your religion" which secured him his followers. Even the flag of Shivaji was supplied by a saint and was of the same colour as is used by Sanyasis. The preachings of the saints alone have lived in Maharashtra and the political power faded merely because religion was divorced from politics under the Peshwas' rule. The teachings of the saints are heard in every Mahratta village, in the keertans that take place a dozen times a year if not oftener, from the mouths of itinerant preachers called Haridasas. Even Tilak once said that he would have been a recitor of keertans, i.e. a Haridas, if he had not become a journalist. Besides this hearing of keertans, there is the group repetition to the tune of mridang and zanj by the majority of Maharashtra cultivators of the Abhangas of Tukaram even for mere entertainment. Three-fourths of the stories told by grandmothers are of saints and miracles performed by saints.

This is Maharashtra. Of such a Maharashtra it is a travesty to say that is a political race or that it is willing to divide life into several compartments untouched by each other. It is defamation to say that a religious appeal will not be appreciated in Maharashtra. It is a libel to urge that the doctrine of non-resistance will not be assimilated by the Mahrattas. Columns could be filled with stories of devotees inspired by faith, offering no resistance to the hordes of invaders—who unfortunately were Muslim in those days. The land of brave non-resisters was misrepresented by a handful of Poonaites. This really was the most fertile land for Mahatma Gandhi to sow his seed. An insistent group, having inherited Lokamanya's power, abused it by continuing to misrepresent the heart of Maharashtra and is still doing so. Mahatma's presence would have paralysed the opposition. The anti-Mahatma group knew it and surrounded him with their sweet words and attentive faces and kept him from the heart of Maharashtra. Now Mahatma's bodily presence is unobtainable although his body is in Maharashtra. In his physical absence, a book trying to interpret his gospel is the next second best thing. Such a book has been published in Marathi by the Bharat Gaurav Granth Mala, Charni Road, with the title "Punyashloka" i.e. the holy. The book contains the translation of numerous articles published in India, Europe and America written by the ablest men. There are the words of tribute of Dr. Rabindranath. There are articles written by Lala Lajpatrai and Mr. C. F. Andrews. The greater number is of foreign articles; of which the three most notable are American, two of them sermons delivered by Rev. John Haynes Holmes (which Mr. Baptista might read with great advantage). In these days when attempts are being made to shake the people's faith, such a publication is especially welcome. The book is only one of the indications that the removal of Gandhi's body is not going to mean the dissipation of Gandhi's Inspiration.

MEN OF PRINCIPLE.

The Jamiat-ul-Ulema have given their decision on the question of Council entry, and the country, sick of the contentions and vacillations of some of its political leaders, welcomes the firm stand of these religious leaders, the uncompromising attitude of men of principle on a matter of principle. Our special correspondent speaks of the immense enthusiasm which the news of the decision of the Ulema aroused in Swarajyapuri and Khilafatabad and the Akali Camp, at Gaya. India is a religious country, fully responsive only to religious calls; and Non-Co-operation is a religious movement no less to the multitude of Hindus than to the Muslims. The inclination of certain of the leaders to degenerate into mere politics was a betrayal of the movement, and involved a sacrifice of principle, which would certainly have lost the suffrage of the masses for the National Congress. Now, even if the Congress should sanction the contesting of elections—which, after the decision of the Ulema, seems inconceivable—the Muslims will stand out, forming a strong nucleus of genuine Non-Co-operation to which the vast majority of the Hindus will surely rally. The service which the Ulema have rendered to the country by their clear decision, which will cheer the hearts of millions who were downcast by the lack of faith among the leaders, is incalculable.

DIPLOMACY.

Lord Reading made another of his characteristically diplomatic speeches at the annual dinner of the Calcutta European Association. It was diplomatic in the sense that his observations, though relating to highly controversial topics, might mean anything or nothing at all. He referred to three subjects namely, the Reforms, the report of the Racial Distinctions Committee and the future of the services. Those who expected the Viceroy to disclose his real views on any of these subjects must have been disappointed at finding him closely guarding the secrets of his mind as well as official secrets, though he indulged in a pretty long speech. Lord Reading remains the sphinx he has ever been since he came to India and only his actions reveal the true trend of his intentions. And the record of these actions has been most disappointing, destroying the high hopes which were originally inspired in the minds of the people of India by the announcement of his appointment as Viceroy. Taking the present speech, it is not impossible to discover the trend of the Viceroy's thought by reading between the lines. Lord Reading is evidently unwilling to let the impression remain that he is not of one mind with his friend the ex-Premier in holding that the "Reforms" are after all an experiment. He tells us, in words carefully chosen, that it must never be forgotten that with the promise made to India to continue the policy laid down in the Act of 1919, "there is also the demand and rightly the demand for the close cooperation of Indians in working the Reforms for peace and prosperity." That is to say, if this "cooperation" which the bureaucracy demands as the price of the boon of Reforms is not forthcoming in a shape or to an extent which is satisfactory in the eyes of the bureaucracy, the boon may be taken away without so much as an apology to Indians. So, in the opinion of the Viceroy the Reforms with the deadweight of Diarchy attached to them are still an experiment and Indians are still on their trial for "good behaviour".

His Excellency, though he referred at some length to the labours of the Racial Distinctions Committee, failed to shed fresh light on the subject. But it is ominous that the Viceroy should have also failed to dispel the alarm in the public mind that Whitehall is disposed to whittle down the recommendations of the Committee, though he must be fully aware that there is great anxiety on this ground in Indian circles. After the loud trumpeting of the Government of India's determination to put an end for ever to the sinister racial bar and to promote even-handed justice in this country, it will be a sad betrayal of the people if the labours of the Committee should end in smoke or result in the proverbial mouse. Lord Reading's sympathetic reference to the "grievances" of the Services lends colour to the suspicion that instead of resisting the selfish clamour he is not unwilling to play into the hands of the reactionary clique at India House, though he must be fully aware of the financial plight of his Government.

Notes of the Day

Japan and Asia.

The recent cables of our Tokio correspondent point to Japan's awakening interest in matters Asiatic. The progress of the Russo-Japanese War was watched with keen and anxious interest by many in India and its triumphant conclusion for Japan afforded her an opportunity of establishing her moral hegemony in Asia. But she let the opportunity pass by never to recur. Instead of standing for the right of Asiatic nations to manage their own affairs, conceded to her only after a strenuous fight, she chose the more profitable if less dignified and honourable course of hob-nobbing with European Powers. The Anglo-Japanese Alliance, the annexation of Korea and her continuous encroachments on the sovereign rights of China lowered her prestige considerably in the eyes of Asiatic nations, but the extent of the cupidity of Japanese imperialism was not realised till the secret Sino-Japanese pact was dramatically made known before the Versailles Conference, by the Chinese delegates. The Japanese showed, indeed, that in diplomacy as in other things they were *almost* "European" and the apotheosis of national self-respect was witnessed last year when some of them, just to dodge the immigration laws of America, claimed the hairy Ainus as their eponymous ancestor. They would gladly forego their Mongolian origin and civilisation if it could make them respectable in the eyes of Europe and America. Japan preserved sphinx-like silence while the spoliation of Turkey was going on and Baron Hayashi's declaration on the capitulations in Turkey must have come as an agreeable surprise to most of our readers. The capitulatory regime existed even in Japan so late as till 1911 and that may account for Baron Hayashi's sympathy. But men's memories are short, particularly those of diplomats, and we shall be justified in taking his public expression as an indication of Japan's sincere desire to find her proper place in the federation of Asiatic nations. The more she interests herself in the great movements stirring India and the Islamic countries, the better for her. Our correspondent says: "Periodicals and newspapers are giving prominence to Afghanistan affairs and publicists are desirous of attracting Afghan students. The "Tokyo-Ashai," Japan's foremost daily, in a long editorial, advises Government to accord a cordial reception to Afghanistan's overtures for establishing commercial and diplomatic relations and thus to cement the bonds of friendship with Asia's budding nation, regardless of British susceptibilities." As we said, had Japan so willed it, she might have assumed the leadership of Asia. But now it does not belong to her. She can be, however, a very useful member of the family of Asiatic nations, if she resolutely refuses to be tied to the chariot-wheels of European diplomacy. So far as the particular case of Afghanistan is concerned, Japan need not worry over British susceptibilities for Afganistan is an ally of Britain.

A Preposterous Suggestion.

Apropos Sir Frederic Lugard's impracticable and preposterous suggestion that Indians should be given a mandate in British Guiana and persuaded to settle on the Eastern coast of South America as offering a solution to Kenya's problem, "the East African Standard", evidently a paper conducted in the interests of the White settlers in East Africa, hails with transports of delight "this commonsense proposal." Fondly imagining that Indians will withdraw from East Africa bag and baggage if all facilities are offered them to settle in British Guiana and a mandate is given them, in addition, over the territory, our contemporary sapiently observes: "Sir Frederick Lugard now points the way to British Guiana where Indians would be welcomed with open arms, and suggests that an Indian mandate in that country might solve Kenya's problem. We are sure that every lover of this country will give a grateful thought to the propounder of this commonsense proposal. In British Guiana Indians would find full scope for their activities, either industrial, agricultural or political." One fails to understand why our contemporary should not have called upon the Whites of East Africa to settle in British Guiana which, on its own admission, is a land flowing with milk and honey and where "the climate of the interior high lands is healthy" and, "moreover, there is no lack of communication." How has it suddenly developed the virtue of self-denial and shown this extraordinary brotherly feeling towards the Indians? Our contemporary is mistaken if it thinks that the Indians are so gullible as to abandon their just claims in East Africa and migrate in a body to British Guiana. The Indians are in Kenya by virtue of long settlement—much longer than that of the British. Their relationship with the "natives" is marked by fellow-feeling. The Indians have no desire whatever to leave the land which they have cultivated and of which they have increased the resources. The solution of Kenya's problem lies in the hands of the European settlers: They must either improve their behaviour towards the Indians, living with them and with the "natives" on terms of equality, or forthwith embark upon the mission of discovering new lands and fresh pastures to suit their habits and temperaments. The Indians have made it amply clear that they are determined to exact all rights of citizenship and no force on earth will move them from their determination.

"LET US BREAK THE COUNCILS."

FAITH IN NON-CO-OPERATION.

"WAGE A SPIRITUAL WARFARE."

LAW AND ORDER: PLEA FOR ABSOLUTISM.

MODERN SCRIBES AND PHARISEES.

MESSAGE OF HOPE AND CONFIDENCE.

MR. DAS' PRESIDENTIAL ADDRESS.

Mr. Das after giving a searching analysis of "Law and order" concludes that part of the address saying: "The truth is that law and order is for Man and not man for law and order. The development of nationality is a sacred task and anything which impedes that task is an obstacle which the very force and power of nationality must overcome. If, therefore, you interpose a doctrine to impede the task, why the doctrine must go. If you have recourse to law and order to establish and defend the rule of law then your law and order is entitled to claim the respect of all law-abiding citizens, but, as soon as you have recourse to it not to establish and defend the rule of law, but to destroy and attack it, there is no longer any obligation on us to respect it, for a Higher Law, the natural law, the law of God compels us to offer our stubborn resistance to it."

Emphasising his unswerving faith in non-violence Mr. Das declared: "But may I be permitted to point out that apart from any question of principle, history has proved over and over again the utter futility of revolutions brought about by force and violence."

Referring to the burning question of the Council entry, Mr. Das said: "I warn my countrymen against the policy of allowing these reformed councils to work their wicked will. There will undoubtedly be a further increase of taxation and there is an apprehension in my mind, I desire to express it with all the emphasis that I can command, that if we allow this policy of drift to continue the result will be that we shall lose the people who are with us to-day. Let us break the Councils if the Bureaucracy does not concede the demands of the people."

The following is the text of the Presidential address delivered by Mr. C. R. Das at the 37th sessions of the Indian National Congress held at Gaya:—

SISTERS & BROTHERS.

As I stand before you to-day a sense of overwhelming loss overtakes me, and I can scarce give expression to what is uppermost in the minds of all and everyone of us. After a memorable battle which he gave to the Bureaucracy, Mahatma Gandhi has been seized and cast unto prison; and we shall not have his guidance in the proceedings of the Congress this year. But there is inspiration for all of us in the last stand which he made in the citadel of the enemy, in the last defiance which he hurled at the agents of the Bureaucracy. To read a story equal in pathos, in dignity, and in sublimity, you have to go back over two thousand years, when Jesus of Nazareth, "as one that perverted the people" stood to take his trial before a foreign tribunal.

"And Jesus stood before the Governor: and the Governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

"And when he was accused of the chief priests and elders, he answered nothing.

"Then said Pilate unto him, Hearest thou not how many things they witness against thee?

"And he answered him to never a word; insomuch that the Governor marvelled greatly."

Mahatma Gandhi took a different course. He admitted that he was guilty, and he pointed out to the Public Prosecutor that his guilt was greater than he, the Prosecutor, had alleged; but he maintained that if he had offended against the law of Bureaucracy, in so offending he had obeyed the law of God. If I may hazard a guess, the Judge who tried him and who passed a sentence of imprisonment on him was filled with the same feeling of marvel as Pontius Pilate had been.

Great in taking decisions, great in executing them, Mahatma Gandhi was incomparably great in the last stand which he made on behalf of his country. He is undoubtedly one of the greatest men that the world has ever seen. The world hath need of him, and if he is mocked and jeered at by "the people of importance," "the people with a stake in the country"—Scribes and Pharisees of the days of Christ—he will be gratefully remembered, now and always by a nation which he led from victory to victory.

"LAW AND ORDER."

Gentlemen, the time is a critical one and it is important to seize upon the real issue which divides the people from the Bureaucracy and its Indian allies. During the period of repression which began about this time last year it was this issue which pressed itself on our attention. This policy of repression was supported and in some cases instigated by the Moderate Leaders who are in the Executive Government. I do not charge those who supported the Government with dishonesty or want of patriotism. I say they were led away by the battle cry of Law and Order. And it is because I believe that there is a fundamental confusion of thought behind this attitude of mind that I propose to discuss this plea of Law and Order. "Law and Order" has indeed been the last refuge of Bureaucracies all over the world.

It has been gravely asserted not only by the Bureaucracy but also by its apologists, the Moderate Party, that a settled Government is the first necessity of any people and that the subject has no right to present his grievances except in a constitutional way, by which I understand in some way recognised by the constitution. "If you cannot actively co-operate in the maintenance of "the law of the land" they say "it is your duty as a responsible citizen to obey it passively. Non-resistance is the least that the Government is entitled to expect from you." This is the whole political philosophy of the Bureaucracy—the maintenance of law and order on the part of the Government, and an attitude of passive obedience and non-resistance on the part of the subject. But was not that the political philosophy of every English king from William the Conqueror to James II? And was not that the political philosophy of the Romanoffs, the Hohenzollerns and of the Bourbons? And yet freedom has come, where it has come, by disobedience of the very laws which were proclaimed in the name of law and order. Where the Government is arbitrary and despotic and the fundamental rights of the people are not recognised, it is idle to talk of law and order.

FREEDOM MOVEMENT IN ENGLAND.

The doctrine has apparently made its way to this country from England. I shall, therefore, refer to English history to find out the truth about this doctrine. That history has recorded that most of the despots in England who exercised arbitrary sway over the people proposed to act for the good of the people and for the maintenance of law and order. English absolutism from the Normans down to the Stuarts tried to put itself on a constitutional basis through the process of this very law and order. The pathetic speech delivered by Charles I just before his execution puts the whole doctrine in a nutshell. "For the people," he said, "truly I desire their liberty and freedom as much as anybody whatsoever, but I must tell you that their liberty and freedom consist in having Government, those laws by which their lives and their goods may be their own. It is not their having a share in the Government, that is nothing appertaining to them. A subject and a sovereign are clear different things." The doctrine of law and order could not be stated with more admirable clearness. But though the English kings acted constitutionally in the sense that their acts were in accordance with the letter of law and were covered by precedents, the subject always claimed that they were free to assert their fundamental rights to wrest them from the king by force or insurrections. The doctrine of law and order received a rude shock when King John was obliged to put his signature to the Magna Charta on the 15th of June, 1215. The 61st clause of the Charter is important for our purpose securing as it did to the subject the liberty of rebellion as a means for enforcing the due observance of the Charter by the Crown. Adams, a celebrated writer of the English Constitutional History, says that the conditional right to rebel is as much at the foundation of the English constitution to-day as it was in 1215. But though the doctrine of law and order had received a rude shock, it did not altogether die, for in the intervening period the Crown claimed and asserted the right to raise money, not only by indirect taxes but also by forced loans and benevolences; and frequently exercised large legislative functions not only by applying what are known as suspending and dispensing powers but also by issuing proclamations. The crown claimed, as Hallam says, "not only a kind of supplemental right of legislation to perfect and carry out what the spirit of existing laws might require but also a paramount supremacy, called sometimes the king's absolute or sovereign power which sanctioned commands beyond the legal prerogative, *for the sake of public safety* whenever the council might judge by the Crown were recognised by the courts of law as well founded, and, to quote the words of Adams, "the forms of law became the engines for the perpetration of judicial murders." It is necessary to remember that it was the process of law and order that helped to consolidate the powers of the Crown; for it was again and again laid down by the Court of Exchequer that the power of taxation was vested in the Crown, where it was "*for the general benefit of the people.*" As Adams says, "the Stuarts asserted a legal justification for everything done by them," and, "on the whole, history was with the king."

THE STUART PRECENDENT.

But how did the Commons meet this assertion of law and order? There were strict non-co-operators both within and outside the Parliament. Within the Parliament they again and again refused to vote supplies unless their grievances were redressed. The king retorted by raising Customs duties on his own initiative and the courts of law supported him. The Commons passed a resolution to the effect that persons paying them "should be reputed betrayers of liberties of England and enemies to the same." There was little doubt that revolution was on the land; and King Charles finding himself in difficulty gave his Royal Assent to the Bill of Rights on the 17th of June 1626. The Bill of Rights constitutes a triumph for non-co-operators; for it was by their refusal to have any part or share in the administration of the country that the Commons compelled the king to acknowledge their rights. The events that followed between 1629 and 1640 made the history of England. In spite of the Bill of Rights the king continued to raise Customs duties and Elliot and his friends were put on their trial. They refused to plead, and the result was disastrous for the arbitrary power of the king. The king levied Ship money on the nation. The Chief constables of various places replied that the Sheriffs had no authority to assess or tax any man without the consent of the Parliament. On the refusal on the part of the people to pay the taxes their cattle was distrained, and no purchaser could be found for them. The king took the opinion of the Exchequer Court on the question whether, "*when the good and the safety of the kingdom in general is concerned, and the whole kingdom is in danger*", mark how the formula has been copied verbatim in the Government of India Act, "may not the king . . . . . I command all the subjects of his kingdom, to provide and furnish such number of ships, with men, victuals and munitions, and for such time as he shall think fit, *for the defence and safeguard of the kingdom from such peril*",—again the formula!—"and by law compel the doing thereof in case of refusal and refractoriness? And whether in such case, is not the king sole judge, both of the danger, and when and how the same is to be prevented?" The judges answered in the affirmative and maintained the answer in the celebrated case which Hampden brought before them.

DOCTRINE OF ABSOLUTE NON-RESISTANCE.

I desire to emphasize one point, and that is, that throughout the long and bitter struggle between the Stuarts and Parliament, the Stuarts acted for the maintenance of law and order, and there is no doubt that both law and history were on their side. On the eve of the civil war, the question that divided the parties was this: could the Crown in the maintenance of law and order claim the passive obedience of the subject, or was there any power of resistance in the subject, though that resistance—might result in disorder and in breaches of law? The adherents of the Parliament stood for the power and the majesty of the people, the authority and "independency of Parliament," individual liberty, the right to resist, and the right to compel abdication and secure deposition of the Crown; in a word, they stood for Man against the coercive powers of the State. The adherents of the Crown stood for indefeasible right, a right to claim passive obedience and secure non-resistance on the part of the subject through the process of law and order; in a word, they stood for state coercion and compulsory co-operation against individual liberty.

The issue was decided in favour of Parliament, but, as it must happen in every war of arms, the victor for individuals liberty was only temporary. Though the result of civil war was disastrous from the point of view of individual liberty and though it required another revolution, this time a non-violent revolution, to put individual liberty on a sure foundation, "the knowledge that the subject had sat in rude judgment on their king, man to man speeded the slow emancipation of the mine from the shackles of custom and ancient reverence".

The revolution of 1688—a bloodless revolution—secured for England that rule of law which is the only sure foundation for the maintenance of law and order. It completed the work which the Long Parliament had begun and which the execution of Charles I had interrupted. But how was the peaceful revolution of 1688 brought about? By defiance of authority and by rigid adherence to the principle that it is the inalienable right of the subject to resist the excesses by the executive of wide, arbitrary or discretionary powers of constraint.

A HISTORIC PARALLEL.

The principle for which the revolution of 1688 stood was triumphantly vindicated in the celebrated case of Dr. Sacheverell. In the course of a sermon which he had preached he gave expression to the following sentiments. "The grand security of our Government and the very pillar upon which it stands, is founded upon the steady belief of the subjects' obligation to an absolute and unconditional obedience to the supreme power in all things lawful, and the utter illegality of resistance on any pretence whatsoever." This is the doctrine of passive obedience and non-resistance—the doctrine of law and order which is proclaimed to-day by every Bureaucrat in the country, foreign or domestic, and which is supposed to be the last word on the subject's duty and Government's rights. But mark how they solved the problem in England in 1710. The Commons impeached Dr. Sacheverell giving expression to a view so destructive of individual liberty, and the Lords, by a majority of votes, found him guilty. The speeches delivered in the course of the trial are interesting. I desire to quote a few sentences from some of those speeches. Sir Joseph Jekyll, in the course of his speech said, "that as the law is the only measure of the Prince's authority, and the people's subjection, so the law derives its being and efficacy from common consent; and to place it on any other foundation than common consent, is to take away the obligation, this notion of common consent puts both prince and people under, to observe the laws. . . .My Lords, as the doctrine of unlimited non-resistance was impliedly renounced by the whole nation in the revolution, so divers Acts of Parliament afterwards passed, expressing their renunciation, . . . and therefore, I shall only say, that it can never be supposed that the laws were made to set up a despotic power to destroy themselves and to warrant the subversion of a constitution of a Government which they were designed to establish and defend." Mr. Walpole put the whole argument in a nutshell when he said, "the doctrine of unlimited unconditional passive obedience was first invented to support arbitrary and despotic power, and was never promoted or countenanced by any Government that had not designs, some time or other of making use of it." The argument against the doctrine of law and order could not be put more clearly or forcibly: for his argument comes to this, that the doctrine is not an honest one, if law and order is the process by which absolutism consolidates its powers, and strengthens its hand. I will make one more quotation, and that is from the speech of Major-General Stanhope. "As to the doctrine itself of absolute non-resistance, I should see needless to prove by argument that it is inconsistent with the law of reason, with the law of nature, and with the practice of all ages and countries. . . . And indeed, one may appeal to the practice of all churches, and of all States, and of all nations, in the world, how they behaved themselves when they found their civil and religious constitutions invaded and oppressed by tyranny."

This, then, is the history of the freedom movement in England. The conclusion is irresistible that it is not by acquiescence in the doctrine of law and order that the English people have obtained the recognition of their fundamental rights. It follows from the survey that I have made, first that no regulation is law unless it is based on the consent of the people; secondly, where such consent is wanting, the people are under no obligation to obey; thirdly, whe-

(Continued on next page.)

DESHBANDHU CHITTA RANJAN DAS.

PRESIDNET OF THE INDIAN NATIONAL CONGRESS HOLDING ITS 37TH SESSIONS AT GAYA.

"LET US BREAK THE COUNCILS."

(Continued from previous page.)

such laws are not only not based on the consent of the people but profess to attack their fundamental rights, the subjects are entitled to compel their withdrawal by force or insurrections; fourthly, that law and order is, and has always been, a plea for absolutism, and, lastly, there can be neither law nor order before the real reign of law begins.

I have dealt with the question at some length, as the question is a vital one, and there are many Moderates who still think that it is the duty of every loyal subject to assist the Government in the maintenance of law and order. The personal liberty of every Indian to-day depends to a great extent on the exercise by persons in authority of wide arbitrary or discretionary powers. Where such powers are allowed the rule of law is denied. To find out the extent to which this exploded doctrine of law and order influences the minds of sober and learned men, you have only to read the Report of the Committee appointed to examine the Repressive Laws. You will find in the Report neither the vision of the patriot nor the wisdom of the statesman; bu you will find an excessive worship of that much advertised, but much misunderstood phrase "Law and Order." Why is Regulation 3 of 1818 to be amended and kept on the Statute Book? Because for the protection of the frontiers of India and the fulfilment of the responsibility of the Government of India in relation to Indian States, there must be some enactment to arm the Executive with powers to restrict the movements and activities of certain persons who, though not coming within the scope of any criminal law, have to be put under some measure of restraint. Why are the Indian Criminal Law Amendment Act, 1908, and the Prevention of Seditious Meetings Act, 1911, to be retained on the Statute Book? For the preservation of law an order. They little think, these learned gentlemen responsible for the Report, that these Statutes, giving, as they do to the Executive, wide, arbitrary and discretionary powers of constraint, constitute a state of things wherein it is the duty of every individual to resist and to defy the tyranny of such lawless laws. These Statutes in themselves constitute a breach of law and order, for, law and order is the rule of law, you cannot turn round and say, "it is your duty as law-abiding citizens to obey the law."

INDIVIDUAL LIBERTY.

We have had abundance of this law and order during the last few years of our National History. The last affront delivered to the nation, was the promulgation of an Executive order under the authority of the Criminal Law Amendment Act making the legitimate work of Congress Volunteers illegal and criminal. This was supported by our Moderate friends on the ground that it is the duty of the law-abiding subject to support the maintenance of law and order. The doctrine, as I said before, has travelled all the way from the shores of England. But may I ask—is the there one argument advanced to-day by the Bureaucracy and its friends which was not advanced with equal clearness by the Stuarts? When the Stuarts arrogated to themselves a discretionary power of committing to prison all persons who were on any account obnoxious to the Court, they made the excuse that the power was necessary for the safety of the nation. And the power was resisted in England, not because it was never exercised for the safety of the nation, but because the existence of the power was inconsistent with the existence at the same time of individual liberty. When the Stuarts claimed the right to legislate by proclamations and by wide exercise of suspending and dispensing powers, they did so on the express ground that such legislation was necessary for public safety. That right was denied by the English nation, not because such legislation was not necessary for public safety, but because such right could not co-exist with the fundamental right of the nation to legislate for itself. Is the power of the Governor-General to certify that the passage of a Bill is essential for safety or tranquility or interest of British India any different from the power claimed by the Stuarts? There is indeed a striking resemblance between the power conferred on the Governor-General and the Governors of the provinces and the powers claimed by the Tudors and the Stuarts. When the Stuarts claimed the right to raise revenue on their own initative, they disclaimed any intention to exercise such right except *"when the good and safety of the kingdom in general is concerned and the whole kingdom is in danger."* That right was registered in England, not because the revenues raised by them were not necessary for the good and safety of the kingdom, but because that right was inconsistent with the fundamental right of the people to pay such taxes only as were determined by the representatives of the people for the people. Is the power conferred on the Governor to certify that the expenditure provided for by a particular demand not assented to by the Legislature is essential to the discharge of his responsibility for the subject any different from the power claimed by the Stuarts? It should be patent to everybody that we do not live under the rule of law, and the history of England has proclaimed that it is idle to talk of the maintenance of and order when large discretionary powers of constraint are vested in the Executive. The manhood of England triumphantly resisted the pretensions of "Law and Order." If there is manhood in India to-day, India will successfully resist the same pretensions advanced by the Indian Bureaucracy.

"LAW AND ORDER."

I have quoted from English history at length because the argument furnished by that history appeals to most people who are frightened by popular movements into raising the cry of "law and order," and who think that the development of the great Indian nation must follow the lines laid down in that history. For myself I oppose the pretensions of "law and order," not on historical precedent, but on the ground that it is the inalienable right of every individual and of every nation to stand on truth and to offer a stubborn resistance to the promulgation of lawless laws. There was a law in the time of Christ which forbade the people from eating on the Sabbath, but allowed the priests to profane the Sabbath. And how Christ dealt with the law is narrated in the New Testament.

"At that time Jesus went on the Sabbath day through the corn and his disciples were an hungred, and began to pluck the ear of corn and to eat.

"But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

"But he said unto them, Have ye not read what David did, when he was an hungred and they that were with him;

"How he entered into the houes of God and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

"Or have ye not read in the law, how that on the Sabbath days the priests in the temple profaned the Sabbath, and are blameless?

The truth is, that law and order is for man, and not Man for Law and Order. The development of nationality is a sacred task and anything which impedes that task is on obstacle which the very force and power of nationality must overcome. If, therefore, you interpose a doctrine to impede the task why, the doctrine must go. If you have recourse to law and order to establish and defend the rule of law then your law and order is entitled to claim the respect of all law-abiding citizens; but, as soon as you have recourse to it not to establish and defend the rule of law, but to destroy and attack it, there is no longer any obligation on us to respect it, for a Higher Law, he natural law, the law of God compels us to offer our stubborn resistance to it. When I find something put forward in the sacred name of law and order which is deliberately intended to hinder the growth, the development, and the self-realisation of the nation, I have no hesitation whatever in proclaiming that such law and order is an outrage on man and an insult to God.

But though our Moderate friends are often deluded by the battle cry of law and order, I rejoice when I hear that cry. It means that the Bureaucracy is in danger and that the Bureaucracy has realized its danger. It is not without reason that a false issue is raised; and the fact that a false issue has been raised fills me with hope and courage. I ask my countrymen to be patient and to press the charge. Freedom has already advanced when the alarm of law and order is sounded; that is the history of Bureaucracies all over the world.

In the meantime it is our duty to keep our ideal steadfast. We must not forget that we are on the eve of great changes, that world forces are working all around us and that the battle of freedom has yet to be won.

NATIONALISM: THE IDEAL.

What is the ideal which we must set before us? The first and foremost is the ideal of nationalism. Now what is Nationalism? It is, I conceive, a process through which a nation expresses itself and finds itself, not in isolation from other nations, not in opposition to other nations,, but as part of a great scheme by which, in seeking its own expression and therefore its own identity, it materially assists the self-expression and self-ralisation of other nations as well: Diversity is as real as unity. And in order that the unity of the world may be established it is essential that each nationality should proceed on its own line and find fulfilment in self-expression and self-realisation. The nationality of which I am speaking must not be confused with the conception of nationality as it exists in Europe to-day. Nationalism in Europe is an aggressive nationalism, a selfish nationalism, a commercial nationalism of gain and loss. The gain of France is the loss of Germany, and the gain of Germany is the loss of France. Therefore French nationalism is nurtured on the hatred of Germany, and German nationalism, is nurtured on the hatred of France. It is not yet realised that you cannot hurt Germany without hurting Humanity, and in consequence hurting France; and that you cannot hurt France without hurting Humanity, and in consequence hurting Germany. That is European nationalism; that is not the nationalism of which I am speaking to you to-day. I contend that each nationality constitutes a particular stream of the great unity, but no nation can fulfil itself unless and until it becomes itself and at the same time realises its identity with Humanity. The whole problem of nationalism is therefore to find the stream and to face that destiny. If you find the current and establish a continuity with the past, then the process of self-expression has begun, and nothing can stop the growth of nationality.

IDEALS OF NATIONALISM.

Throughout the pages of Indian history, I find a great purpose unfolding itself. Movement after movement has swept over this vast country, apparently creating hostile forces, but in reality stimulating the vitality and moulding the life of the people into one great nationality. If the Aryans and the non-Aryans met, it was for the purpose of making one people out of them. Brahmanism with its great culture succeeded in binding the whole of India and was indeed a mighty unifying force. Buddhism with its protests against Brahmanism served the same great historical purpose; and from Magadha to Taxila was one great Buddhistic empire which succeeded not only in broadening the basis of Indian unity, but in creating, what is perhaps not less important, the greater India beyond the Himalayas and beyond the seas, so much so that the sacred city where we have met may be regarded as a place of pilgrimage of millions and millions of people of Asiatic races. Then came the Mahomedans of divers races, but with one culture which was their common heritage. For a time it looked as if here was a disintegrating force, an enemy to the growth of Indian nationalism, but the Mahomedans made their home in India, and, while they brought a new outlook and a wonderful vitality to the Indian life, with infinite wisdom, they did as little as possible to disturb the growth of life in the villages where India really lives. This new outlook was necessary for India; and if the two sister streams met it was only to fulfil themselves and face the destiny of Indian history. Then came the English with their alien culture, their foreign methods, delivering a rude shock to this growing nationality; but the shock has only completed the unifying process so that the purpose of history is practically fulfilled. The great Indian nationality is in sight. It already stretches its hands across the Himalayas not only to Asia but to the whole of the world, not aggressively, but to demand its recognition, and to offer its contribution. I desire to emphasise that there is no hostility between the ideal of nationality and that of world peace. Nationalism is the process through which alone will world peace come. A full and unfettered growth of nationalism is necessary for world peace just as a full and unfettered growth of individuals is necessary for nationality. It is the conception of aggressive nationality in Europe that stands in the way of world peace; but once the truth is grasped that it is not possible for a nation to inflict a loss on another nation without at the same time inflicting a loss on itself, the problem of Humanity is solved. The essential truth of nationality lies in this, that it is necessary for each nation to develop itself, express itself and realise itself, so that Humanity itself may develop itself, express itself and realise itself. It is my belief that this truth of nationality will endure, although, for the moment, unmindful of the real issue, the nations are fighting amongst themselves; and, if I am not mistaken, it is the very instinct of selfishness and self-preservation which will ultimately solve the problem, not the narrow selfishness of the present, but a selfishness universalized by intellect and transfigured by spirit, a selfishness that will bring home to the nations of the world that in the efforts to put down their neighbours lies their own ruin and suppression.

We have, therefore to foster the spirit of Nationality. True development of the Indian nation must necessarily lie in the path of Swaraj. A question has often been asked as to what is Swaraj. Swaraj is indefinable and is not to be confused with any particular system of Government. There is all the difference in the world between Swarayya and Samrayya, Swaraj is the natural expression of the national mind. The full outward expression of that mind covers, and must necessarily cover, the whole life history of a nation. Yet it is true that Swaraj begins when the true development of a nation begins, because as I have said, Swaraj is the expression of the national mind. The question of nationalism, therefore, looked at from another point of view, is the same question as that of Swaraj. The question of all questions in India to-day is the attainment of Swaraj.

NON-VIOLENT NON-CO-OPERATION.

I now come to the question of method. I have to repeat that it has been proved beyond any doubt that the method of non-violent non-co-operation is the only method which we must follow to secure a system of Government which may in reality be the foundation of Swaraj. It is hardly necessary to discuss the philosophy of non-co-operation. I shall simply state the different view points from which this question may be discussed. From the national point of view the method of non-co-operation means the attempt of the nation to concentrate upon its own energy and to stand on its own strength. From the ethical point of view non-co-operation means the method of self-purification, the withdrawal from that which is injurious to the development of the nation, and therefore to the good of humanity. From the spiritual point of view, Swaraj means that isolation which in the language of Sadhana is called 'protyahar'—that withdrawal from the forces which are foreign to our nature—an isolation and withdrawal which is necessary in order to bring out from our hidden depths the soul of the nation in all her glory. I do not desire to labour the point, but from every conceivable point of view, the method of non-violent non-co-operation must be regarded as the true method of "following in the path of Swaraj."

FORCE AND VIOLENCE.

Doubt has, however, been expressed in some quarters about the soundness of the principle of non-violence. I cannot refuse to acknowledge that there is a body of Indian opinion within the country as well as outside according to which non-violence is an ideal abstraction incapable of realisation, and that the only way in which Swaraj can ever be attained is by the application of force and violence. I do not for a moment question the courage, sacrifice and patriotism of those who hold this view. I know that some of them have suffered for the cause which they believe to be true. But may I be permitted to point out that apart from any question of principle, history has proved over and over again the utter futility of revolutons brought about by force and violence. I am one of those who hold to non-violence on principle. But let us consider the questin of expendieucy. It is possider the question of expendieucy. Is it posThe answer, which history gives is, an emphatic "No." Take all the formidable revolutions of the world.

THE FRENCH REVOLUTION.

The history of the French Revolution is the history of a struggle at the first instance between the Crown and the nobility on one side and the Representative Assemblies with armed Paris on the other. Both took to violence, one to the bayonet and the other to the pike. The pike succeeded because the bayonet was held with uncertain hands. And then, as is usual after the victory gained with violence, the popular party was sharply divided between two sections—the Girondins and the Jacobins. Again there was an appeal to force. The Girondins asked the provinces to rise in arms the Jacobins as the Paris to rise in arms. Paris being nearer and stronger, the Girondins were defeated and sent to the guillotine—the Jacobins seized the power. But it did not take them many months to fall out among themselves. First Robespierre and Danton sent Herbert and Chaumette to the guillotine. Robespierre sent Darton to the guillotine. Robespierre in his turn was guillotined by Collot, Billaud and Tallien. These men, again, were banished by others to the far of South America. If there was a slight difference of views between the Girondins and the Jacobins—there was practically none between the different sections of the Jacobins. The whole question was which of the various sections was to rule France. Force gave way to stronger force and at last under Napoleaon France experienced a despotism similiar to if not worse than the despotism of Louis XIV. As regard liberty there was not more liberty in France under the terrible Committee of Public Safety and Napoleon than under Louis XIV or Louis XV. The law of Prairial was certainly much worse than Letters do Cachet. And the people On the Pont au Change, on the Place de Greve, in long sheds, Mercier, at the end of the Revolution, saw working men at their repast. One's allotment of daily bread had sunk to an ounce and-a-half. "Plates containing each three grilled herrings, sprinkled with shorn onions, wetted with a little vinegar; to this add some morsel of boiled prunes, and lentils swimming in a clear sauce; at these frugal tables I have seen them ranged by the hundred; consuming without bread, their scant messes, far too modreate for their keenness of their appetite, and the extent of their stomach." "Seine water" remarks Carlyle grind "rushing plenteous by, will supply the deficiency." One cannot forget the exclamation of Carlyle in this connection:

"O Man of Toil" "Thy struggling and thy daring, these six long years of insurrection and tribulation, thou hast profited nothing by it, then? Thou consumest thy herring and water, in the blessed gold-red of evening. O why was the Earth so beautiful, becrimsoned with dawn and twilight, if man's dealings with man were to make it a vale of scarcity, of tears, not even soft tears? Destroying of Bastilles, discomfiting of Brunswicks, fronting of Principalities and Powers, of Earth and Tophet, all that thou has dared and endured,—it was for a Republic of the Saloons? Aristocracy of Feudal Parchment has passed away with a mighty rushing; and now, by a natural course, we arrive at Aristocracy of the Moneybag. It is the course through which all European Societies are, at this hour travelling. Apparently a still baser sort of Aristocracy? An infinitely baser; the basest yet known."

Even to-day France is plodding for weary way towards Swaraj.

REVOLUTIONS IN ENGLAND.

The history of England proves the same truth. The revolution of the Barons in 1215 took away or purported to take away the power from the King; but the power fell into the hands of the aristocracy, and democracy did not share in the triumph of the Barons. Thus the great Charter, as a great historian has observed, was thus not a Charter of Liberty but of liberties. The revolution in the reign of Charles I produced a new dictator who suppressed freedom. The work which the long Parliament began was interrupted by the revolution which followed the execution of the King, and it required another revolution this time, a bloodless revolution, to complete the work. I deny that the work is yet complete. The continual class war and the obvious economic injustice do not proclaim that freedom which England claimed for herself. I maintain that no people has yet succeeded in winning freedom by force and violence. The truth is that love of power is a formidable factor to be reckoned with, and those who secure that power by violence will retain that power by violence. The use of violence degenerates them who use it, and it is not easy for them, having seizd the power, to surrender it. And they find it easier to carry on the work of their predecessor, retaing their power in their own hands. Non-violence does not carry with it that degeneration which is inherent in the use of violence.

REVOLUTIONS IN ITALY AND RUSSIA.

The Revolutions in Italy and Russia illustrate the same principle. The Italian Revolution inspired by Mazzini and worked out by Garibaldi and Cavour, did not result in the attainment of Swaraj. The freedom of Italy is yet in the making, and the men and women of Italy are to-day looking forward to another revolution. If it results in a war of violence it will again defeat its purpose, but only to allow Freedom and Non-violence to triumph in the end.

The recent revolution in Russia is very interesting study. The shape which it has now assumed is due to the attempt to force Marxian doctrines and dogmas on the unwilling genius of Russia. Violence will again fail. If I have read the situation accurately I expect a counter revolution. The soul of Russia must struggle to free herself from the socialism of Karl Marx. It may be an independent movement, or it may be that the present movement contains within itself the power of working out that freedom. In the meantime the fate of Russia is trembling in the balance.

NON-VIOLENT NON-COOPERATION THE ONLY METHOD.

I believe in revolutons, but I repeat, violence defeats freedom. The revolution of non-violence is slower but surer. Step by step the soul of the nation emerges and step by step the nation marches on in the path of Swaraj. The only method by which freedom can be attained in India at any rate is the method of non-violent non-cooperation. Those who believe this method to be impracticable would do well to ponder over the Akali movement. When I saw the injuries of the wounded at Amritsar and heard from their lips that not one of them had even wished to meet violence by violence inspite of such grave provocation, I said to myself "here was the triumph of non-violence."

Non-violence is not an idle dream. It was not in vain that Mahatma declared "put up thy sword into the sheath." Let those who are "of the truth" hear his voice as those others hear a mighter Voice two thousand years ago.

The attempt of the Indian nation to attain Swaraj by this method was, however, met by severe repression. The time has come for us to estimate our success as well as our failure. So far as repression is concerned it is easy to answer the question. I have not the least doubt in my mind that the nation has triumphed over the repression which was started and continued to kill the soul of the movement.

SUCCESS OF NON-VIOLENT NON-CO-OPERATION.

But the question which agitates most minds, is as to whether we have succeeded in our work of non-violent non-co-operation. There is, I am sorry to say, a great deal of confusion of thought behind the question. It is assumed that a movement must either succeed or fail, whereas the truth is that human movements, I am speaking of genuine movements, neither altogether succeed nor altogther fail. Every genuine movement proceeds from an ideal, and the ideal is always higher than the achievement. Take the French revolution Was it a success? Was it a failure? To predicate either would be a gross historical blunder. Was the non-co-operation movement in India a success? Yes, a mighty success when we think of the desire for Swaraj which it has succeeded in awakening throughout the length and breadth of this vast country. It is a great success when we think of the practical result of such awakening, in the money which the nation contributed, in the enrolment of members of the Indian National Congress and in the boycott of foreign cloth. I go further and say that the practical achievement also consist of the loss of prestige suffered by Educational Institutions and the Courts of Law and the Reformed Councils throughout the country. If they are stil resorted to, it is because of the weakness of our countrymen. The country has already expressed its strong desire to end these institutions. Yet it must be admitted that from another point of view, when we assess the measure of our success in the spirit of Arithmetic, we are face to face with "the petty done" and "the undone vast." There is much which remains to be accomplished. Non-violence has to be more firmly established. The work of non-co-operation has to be strengthened, and the field of non-co-operation has to be extended. We must be firm but reasonable. The spirit of sacrifice has got to be further strengthened, and we must proceed with the work of destruction and creation more vigorously than before. I say to our critics, I admit we have failed in many directions, but will you also not admit our success where we have succeeded?

We have been denounced by the Moderates for having corrupted the youth of the country. It has been asserted that we have taught sons to disobey their fathers, the pupils their teachers, and the subjects the Government. We plead guilty to the charge and we rely upon every spiritual movement as argument in our support. Christ himself was tried for having corrupted the people, and the answer which he gave in anticipation is as emphatic as it is instructive:

"Think not that I am come to send peace on earth: I come not to send peace, but a sword."

"For I am come to set a man at variance against his father, and the daughter against her mother, and daughter-in-law against her mother-in-law."

CHARGE OF HYPROCRISY.

It has been said that with love on our lips we have been preaching the gospel of hatred. Never was such a vile slander uttered. It may be we have failed to love, it may be we lost ourselves, some of us, in hatred, but that only shows our weakness and imperfectness. Judge us by our ideal, not by what we have achieved. Wherever we have fallen short of that ideal put it down to our weakness. On behalf of the Indian National Congress I deny the charge of hypocrisy. To those who are ever anxious to point out our defects, I say with all humility, "my friends, if we are weaks, come and join us and make us stronger If the leaders are worthless, come and join us to lead and the leaders will stand aside. If you do not believe in the ideal, what is the use of always criticising us in the light of that ideal?" We need no critic to tell us how far we have fallen short of that ideal. Evidence of weakness has met me from every direction in which I have looked, but in spite of our defects of human weakness, of human imperfection, I feel bold enough to say that our victory is assured and that the Bureaucracy knows that our victory is assured.

HOW TO APPLY THE METHOD OF NON-VIOLENT NON-COOPERATION.

But though the method of non-violent non-cooperation is sure and certain, we have now to consider how best to apply that method to the existing circumstances of the country. I do not agree with those who think that the spirit of the nation is so dead that non-violent non-cooperation is no longer possible. I have given the matter my earnest thought, and I desire to make it perfectly clear that there is absolutely no reason for entertaining any feelings of doubt or despair. The outward appearance of the people to day is somewhat deceptive. They appear to be in a tired condition and a sense of fatigue has partially overcome them. But beneath all this exterior of quietude, the pulse of the nation beats as strongly as before and as hopefully as at the beginning of this movement. We have to consolidate the strength of the nation, we have to devise a plan of work which will stimulate their energy so that, we can accelerate our journey towards Swaraj. I shall place before you one by one the items of work which, in my opinion, the Indian National Congress should prescribe for the nation.

DECLARATION OF THE RIGHTS OF DIFFERENT COMMUNITIES.

It should commence its work for the year by a clearer declaration of the rights of the different communities in India under the Swaraj Government. So far as the Hindus and the Mahomedans are concerned there should be a clear and emphatic confirmation of what is known as the Lucknow Compact, and along with that there should be an emphatic recognition of each other's rights, and each should be prepared to undergo some kind of sacrifice in favour of the other. Let me give an instance to make my meaning clear. Every devout Musalman objects to any music in front of a mosque, and every devout and orthodox Hindu objects to cows being slaughtered. May not the Hindus and the Musalmans of India enter into a solemn compact so that there may not be any music before any mosque and that no cows may be slaughtered? Other instances may be quoted. There should be a scheme of a series of sacrifices to be suffered by each community so that they may advance shoulder to shoulder in the path of Swaraj. As regards the other Communities such as Sikhs, Christians and Parsees, the Hindus and the Mahomedans who constitute the bulk of the people should be prepared to give them even more than their proportional share in the Swaraj administration. I suggest that the Congress should bring about real agreement between all these communities by which the rights of every minority should be clearly recognised in order to remove all doubts which may arise and all apprehensions which probably exist. I need hardly add that I include among Christians not only pure Indians, but also Anglo-Indians and other people who have chosen to make India their home. Such an agreement as I have indicated was always necessary, but such an agreement is specially necessary in view of the work which faces us to-day.

FOREIGN PROPAGANDA.

I further think that the policy of exclusiveness which we have been following during the last two years should now be abandoned. There is in every country a number of people who are selfless followers of liberty and who desire to see every country free. We can no longer afford to lose their sympathy and co-operation. In my opinion, there should be established Congress Agencies in America and in every European country. We must keep ourselves in touch with world movements and be in constant communication with the lovers of freedom all over the world.

THE GREAT ASIATIC FEDERATION.

Even more important than this is partipation of India in the great Asiatic Federation, which I see in the course of formation. I have hardly any doubt that the Pan-Islamic movement, which was started on a somewhat narrow basis, has given way or is about to give way to the great Federation of all Asiatic people. It is the union of the oppressed nationalities of Asia Is India to remain outside this union? I admit that our freedom must be won by ourselves but such a bond of friendship and love, of sympathy and co-operation, between India and the rest of Asia, nay, between India and all the liberty loving people of the world is destined to bring about world peace. World peace to my mind means the freedom of every nationality, and I go further and say that no nation in the face of the earth can be really free when other nations are in bondage. The policy which we have hitherto pursued was absolutely necessary for the concentration of the work which we took upon ourselves to perform, and I agreed to that policy whole-heartedly. The hope of the attainment of Swaraj or a substantial basis of Swraj in the course of the year made such concentration absolutely necessary. To-day that very work demands broader sympathy and a wider outlook.

DEMANDS FOR PUNJAB WRONGS, KHILAFAT, SWARAJ, ETC.

We are on the eve of great change and the world forces are up us. The victory of Kemal Pasha has broken the bones of Asia, and she is all astir with life. It is Prometheus who "spoke within her," and her thoughts are like the many forest of vale through which the might of whirlwind and of rain had passed." The stir within every European country for the real freedom of the people has also worked a marvellous transformation in the mentality of subject races. That which was more or less a matter of ideal, has now come within the range of practical politics. The Indian nation has found out its bearings. At such a time as this, it is necessary for us to re-consider and to re-state our demands. Our demands regarding the Punjab wrongs have got to be re-stated because many of them have already been realised; our demands regarding Khilafat have got to be re-considered because some of them have already been worked out, and we hope that before the Lausanne Commission finished its work very little of it will remain unrealised. Our demand for Swaraj must now be presented in a more practical shape. The Congress should frame a clear scheme of what we mean by a system of Government which may serve as a real foundation for Swaraj. Hitherto, we have not defined any such system of Government. W have not done so advisedly as it was on the psychological aspect of Swaraj that we concentrated our attention. But circumstances to-day have changed. The desire is making us impatient. It is therefore the duty of the Congress to place before the country of a clear scheme of the system of Government which we demand. Swaraj, as I have said, is indefinable and is not to be confused with any particular system of Government. Yet the national mind must express itself, and although the full outward expression of Swaraj covers the whole life history of a nation the formulation of such a demand cannot be any further delayed.

SCHEME OF GOVERNMENT.

It is hardly within the province of this address to deal with any detailed scheme of any such Government. I cannot, however allow this opportunity to pass without giving you an expression of my opinion as to the character of that system of Government. No system of Government which is not for the people and by the people can ever be regarded as the true foundation of Swaraj. I am firmly convinced that a parliamentary Government is not a Government by the people and for the people. Many of us believe that the Middle Class must win Swaraj for the masses. I do not believe in the possibility of any class movement being ever converted into a movement for Swaraj. If to-day the British Parliament grants provincial autonomy in the provinces with responsibility in the central Government, I for one, will protest against it, because that will inevitably lead to the concentration of power in the hands of the Middle Class. I do not believe that the Middle Class will then part with their power. How will it profit India, if in place of the white Bureaucracy that now rules over her, there is substituted an Indian Bureaucracy of the middle classes. Bureaucracy is Bureaucracy, and I believe that the very idea of Swaraj is inconsistent with the existence of a Bureaucracy. My ideal of Swaraj will never be satisfied unless the people co-operate with us in its attainment. Any other attempt will inevitably lead to what European Socialists call the "Bourgeoise" Government. In France and in England and in other European countries it is the middle class who fought the battle of freedom, and the result is that power is still in the hands of this class. Having usurped the power they are unwilling to part with it. If to-day the whole of Europe is engaged in a battle of real freedom it is because the nations of Europe are gathering their strength to wrest this power from the hands of the middle classes. I desire to avoid the repetition of that chapter of European his-

(Continued on next page.)

"LET US BREAK THE COUNCILS."

(Continued from previous page.)

tory. It is for India to show the light to the world,—Swaraj by non-violence and Swaraj by the people.

To me the organisation of village life and the practical autonomy of small local centres are more important than either provincial autonomy or central responsibility; and if the choice lay between the two, I would unhesitatingly accept the autonomy of the local centres. I must not be understood as implying that the village centres will be disconnected units. They must be held together by a sysem of co-operation and integration. For the present there must be power in the hands of the provincial and the Indian Government; but the ideal should be accepted once for all, that the proper function of the central authority whether in the provincial or the Indian Government is to advise, having a residuary power of control only in case of need, and to be exercised under proper safeguards. I maintain that real Swaraj can only be attained by vesting the power of Government in these local centres, and I suggest that the Congress should appoint a Committee to draw up a scheme of Government which would be acceptable to the nation.

The most advanced thought of Europe is turning from the false individualism on which European culture and institutions are based to what I know to be the ideal of the ancient village organisation of India. According to this thought modern democracy of the ballot box and large crowds has failed, but real democracy has not yet been tried. What is the real democracy of modern European thought?

The foundation of real democracy must be laid in small centres—not gradual decentralisation which implies a previous centralisation—but a gradual integration of the practically autonomous small centres into one living harmonious whole. What is wanted is a human state not a mechanical contrivance. We want the growth of institutions and organisations which are really dynamic in their nature and not the more static stability of a centralised state.

This strain of European thought found some expression in the philosophy of Hegel according to whom "human institutions belong to the region, not of inert externality, but of mind and purpose, and are therefore dynamic and self-developing."

Modern European thought has made it clear that from the individual to the "unified state," it is one continuous process of real and natural growth. Sovereignty (Swaraj) is a relative notion. "The individual is Sovereign over himself"—attains his Swaraj—"in so far as he can develop, control and unify his manifold nature." From the individual we come to " integrated neighbourhood" which is the real foundation of the unified state which again in its turn gives us the true ideal of the world-state. This integrated neighbourhood is great deal more than the mere physical contiguity of the people who live in the neighbourhood area. It requires the evolution of what has been called "neighbourhood consciousness." In other words, the question is "how can the force generated by the neighbourhood life become part of our whole civic and national life?" It is this question which now democracy takes upon itself to solve.

The process prescribed is the generation of the collective will. The democracy which obtains to-day rests on an attempt of securing a common will by a process of addition. This really means a war of wills, the issue being left to be decided by a mere superiority of numbers. New democracy discountenances this process of addition, and insists on the discovery of detailed means and neighbourhood entity may *grow* into one common entity may *grow* into one common collective will. This process is not a process of addition but of integration, and the consciousness of the neighbourhood thus awakened must express the common collective will of that neighbourhood entity. The collective wills of the several neighbourhood centres, must by a similar process of integration be allowed to evolve the common collective will of the whole nation. It is only thus, by a similar process of integration that any league of nations may be real and the vision of a world state may be realized.

The whole of this philosophy is based on the idea of the evolution of individual. The idea is to "release the powers of the individual." Ordinary notions of state have little to do with true individualism, i.e., "with the individual as consciously responsible for the life from which he draws his breath and to which he contributes his all. According to this school of thought "representative government, party organisation, majority rule, with all their excrescences are dead-wood. In their stead must appear the organisation of non-partisan groups for the begetting, the bringing into being of common ideas, a common purpose and the collective will." This means the true development and extension of the individual self. The institutions that exist to-day have made machines of man. No Government will be successful, no true Government is possible which does not rest on the individual. "Up to the present moment," says the gifted authoress of the New State, we have never seen the individual yet. The search for him has been the whole long striving of our Anglo-Saxon history. We sought him through the method of representation and failed to find him. We sought to reach him by extending the suffrage to every man and then to every woman and yet he eludes us. Direct Government now seeks the individual." In another place the same writer says: "Thus group organisation releases us from the domination of mere numbers, thus democracy transcends time and space. It can never be understood except as a spiritual force. Majority rule rests on numbers; democracy rests on the well grounded assumption that society is not a collection of units, but a net work of human relations. Democracy is not worked out at the polling booths; it is the bringing forth of a genuine collective will, one to which every single being must contribute the whole of his complex life, as one which every single being must express the whole of at one point. Thus the essence of democracy is creating. The technique of democracy is group organisation." According to this school of thought no living state is possible without the development and the extension of the individual self. State itself is no static unit. Nor is it an arbitrary creation. "It is a process; a continual self-modification to express its different stages of growth in which each and all must be so flexible that continual change of form is twin-fellow of continual growth." This can only be realised when there is a clear perception that individuals and groups and nation stand in no antithesis. The integration of all these into one conscious whole means and must necessarily mean the integration of the wills of individuals into the common and collective will of the entire nation.

The general trend of European thought has not accepted the ideal of this new democracy. But the present problems which are agitating Europe seem to offer no other solution. I have very little doubt that this ideal which appears to many practical politicians as impracticable will be accepted as the real ideal at no distant future. "There is little yet" I again quote from the same author, "that is practical in practical politics."

The fact is that all the progressive movements in Europe have suffered because of the want of a really spiritual basis and it is refreshing to find that this writer has seized upon it. To those who think that the neighbourhood group is too puny to serve as a real foundation of self-government, she says, " is our daily life profane and only so far as we rise out of it do we approach the sacred life? Then no wonder politics are what they have become. But this is not the creed of men today; we believe in the sacredness of our life; we believe that divinity is forever incarnating in humanity, and so we believe in Homanity and the common daily life of all men."

There is thus a great deal of correspondence between this view of life and the view which I have been endeavouring to place before my countrymen for the last 15 years. For the truth of all truths, is that the outer *Leela* of God reveals itself in history. Individual, Society, Nation, Humanity are the different aspects of that very *Leela* and no scheme of Self-Government which is practically true and which is really practical can be based on any other Philosophy of life. It is the realisation of thruth which is the supreme necessity of the hour. This is the soul of Indian thought, and this is the ideal towards which the recent thought of Europe is slowly but surely advancing.

To frame such a scheme of Government regard must, therefore, be had—

(1) to the formation of local centres more or less on the lines of the ancient village system of India.

(2) the growth of larger and larger groups out of the integration of these village centres.

(3) the unifying state should be the result of similar growth.

(4) the village centres and the larger groups must be practically autonomous.

(5) the residuary power of control must remain in the central Government but the exercise of such power should be exceptional and for that purpose proper safeguard should be provided, so that the practical autonomy of the local centres may be maintained and at the same time the growth of the central Government into a really unifying state may be possible. The ordinary work of such central Government should be mainly advisory.

As a necessary corollary to what I have ventured to suggest as the form of Government which we should accept, I think that the work of organising these local centres should be forthwith commenced. The modern subdivisions or even smaller units may be conveniently taken as the lacal centres, and larger centres may be conveniently formed. Once we have our local areas—"The neighbourhood group" we should foster the habit of corporate thinking, leave all local problems to be worked out by them There is no reason why we should not start the Government by these local centres to-day. They would depend for their authority on the voluntary co-operation of the people, and voluntary co-operation is much better than the compulsory co-operation which is at the bottom of the Bureaucratic rule in India. This is not the place to elaborate the scheme which I have in mind; but I think it is essentially necessary to appoint a Committee with power not only to draw up a scheme of Government but to suggest means by which the scheme can be put in operation at once.

BCYCOTT OF COUNCILS.

The next item of work to which I desire to refer is the boycott of Councils. Unhappily the question has become part of the controversy of Change or No-change. To my mind the whole controversy proceeds on a somewhat erroneous assumption. The question is not so much as to whether there should be a change in the programme of the work, the real question is, whether it is not necessary now to change the direction of our activities in certain respects for the success of the very movement which we hold so dear. Let me illustrate what I mean. Take the Bardoli Resolution. In the matter of Boycott of schools and colleges the Bardoli Resolution alters the direction of our activity, which does not in any way involve the abandonment of the boycott. During the Swaraj year the idea was to bring the students out of Government schools and colleges, and if National schools were started they were regarded as concessions to the "weakness" of those students. The idea was, to quote the words of Mahatma Gandhi, "political" and not "educational". Under the Bardoli Resolution, however, it is the establishment of schools and colleges which must be the main activity of national education. The idea is "educational," and if it still be the desire of the Congress to bring students out of Government schools and colleges, it is by offering them educational advantages. Here the boycott of schools and colleges is still upheld; but the direction of our activities is changed. In fact such changes must occur in every revolution, violent or non-violent, as it is only by such changes that the ideal is truly served.

In the next place, we must keep in view the fact that according to unanimous opinion of the members of the Enquiry Committee, Civil Disobedience on a large scale is out of question because the people are not prepared for it.

I confess that I am not in favour of the restrictions which have been put upon the practical adoption of any system of civil disobedience, and in my opinion, the Congress should abolish those restrictions. I have not yet been able to understand why to enable a people to civilly disobey particular laws, it should be necessary that at least 80 per cent of them should be clad in pure "Khadi." I am not much in favour of general Mass Civil Disobedience. To my mind, the idea is impracticable. But the disobedience of particular laws which are eminently unlawful, laws which are the creatures of "Law and Order," laws which are alike an outrage on humanity and an insult to God—disobedience of such laws is within the range of practical politics and in my opinion, every attempt should be made to offer disobedience to such law. It is only by standing on truth that the cause of Swaraj may prevail. When we submit to such laws, we abandon the plank of truth. What hope is there for a nation so dead to the sense of truth as not to rebel against lawless laws, against regulations which insure their national being and hamper their national development.

I am of opinion that the question of the boycott of Council which is agitating the country so much must be considered and decided in the light of the circumstances I have just mentioned. There is no opposition in idea between such civil disobedience as I have mentioned and the entry into the Councils for the purpose, and with the avowed object of either ending or mending them. I am not against the boycott of Councils. I am simply of opinion that the system of the Reformed Councils with their steel frame of the Indian Civil Service covered over by a dyarchy of dead locks and departments, is absolutely unsuitable to the nature and genius of the Indian nation.. It is an attempt of the British Parliament to force a foreign system upon the Indian people. India has unhesitatingly refused to recognise this foreign system as a real foundation for Swaraj. With me, as I have oftensaid, it is not a question of more or less; I am always prepared to sacrifice much for a real basis of Swaraj, nor do I attach any importance to the question as to whether the attainment of full and complete independence will be a matter of 7 years or 10 years or 20 years. A few years is nothing in the life history of a nation. But I maintain that India cannot accept a system such as this as a foundation of our Swaraj. These Councils must therefore be either mended or ended. Hitherto we have been boycotting the Councils from outside. We have succeeded in doing much, the prestige of the Councils is diminished, and the country knows that the people who adorn those chambers are not the true representatives of the people. But though we have succeeded in doing much, these Councils are still there. It should be the duty of the Congress to boycott the Councils more effectively from within. Reformed Councils are really a mask which the Bureaucracy has put on. I conceive it to be our clear duty to tear this mask from off their face. The very idea of boycott implies, to my mind, something more than mere withdrawal. The boycott of foreign goods means that such steps must be taken that there may be no foreign goods in our markets. The boycott of the Reformed Councils, to my mind, means that such steps must be taken that these Councils may not be there to impede the progress of Swaraj. The only successful boycott of these Councils is either to mend them in a manner suitable to the attainment of Swaraj or to end them completely. That is the way in which I advise the nation to boycott the Councils.

A great deal of discussion has taken place in the country as to whether the boycott of Councils in the sense in which I mean it, is within the principle of non-violent non-cooperation. I am emphatically of opinion trat it does not offend against any principle of non-cooperation which has been adopted and applied by the Indian National Congress. I am not dealing with am only dealing with that which the Conlogical or philosophical abstractions I gress has adopted and called non-cooperation. In the first place, may I point out that we have not upto now non-cooperated with the Bureaucracy? We have been merely preparing the people of this country to offer non-cooperation. Let me quote the Nagpur resolution on non-cooperation in support of my proposition. I am quoting only the portions which are relevant to this point:

"Whereas in the opinion of the Congress the existing Government of India has forfeited the confidence of the country, and, whereas the people of India are now determined to establish Swaraj..... now this Congress.....declare that the entire or any part or parts of the scheme of non-violent non-cooperation with the renunciation of voluntary association with the present Government at one end, and the refusal to pay taxes at the other, should be put into force at a time to be determined by either the Indian National Congress, or the All India Congress Committee and that, *in the meanwhile to prepare the country for it, effective steps should continue to be taken in that behalf.*"

Then follows the effective steps such as, national education, boycott of law courts boycott of foreign goods, etc., which must be taken "in the meanwhile." It is clear therefore that the congress has not yet advocated the applications of non-cooperation but has merely recommended certain steps to be taken, so that, at some time or other, to be determined by the Congress, the Indian nation may offer non-cooperation. In the second place, let us judge of the character of this principle, not by thinking of any logical idea or philosophical abstraction, but by gathering the principle from the work and the activity which the Congress has enjoined. When I survey that work, it is clear to my mind, that the Congress was engaged in a twofold activity. In everything that the Congress commanded there is an aspect of destruction as there is an aspect of creation. The boycott of laywers and law courts means the destruction of existing legal institutions; and the formation of Panchayates means the creation of agencies through which justice may be administered. The boycott of schools and colleges means the destruction of the department of Education; and the establishment of national schools and Colleges means the creation of educational institutions for the youth of India. The boycott of foreign goods followed as it was by the burning of foreign cloth means the destruction of the foreign goods already in the country and the preventing, in future, of foreign goods coming into the country. But on the other hand, the spinning wheel and the looms means creative activity in supplying the people with indigenous cloth. Judged by this principle, what is wrong about the desire eitherto convert the Councils into institutions which may lead us to Swaraj, or to destroy them altogether? The same twofold aspect of creation and destruction is to be found in the boycott of Councils in the way I want them to be boycotted.

It has also been suggested that it offends against the morality and spirituality of this movement. Let us take the two points separately. As regards the question of morality apart from the ethics of non-co-operation, it has been urged that entering the Councils for the purpose of ending the Councils is unfair and dishonest. The argument implies that the Reformed Councils belong entirely to the Bureaucracy and the idea is that we should not enter into other people's property with a view to injure it. To my mind, the argument is based on a misconception of facts. Inadequate as the Reforms undoubtedly are, I do not for a moment admit that the Reforms Act was a gift of the British Parliament. It was, to quote the words of Mahatma Gandhi, " a concession to popular agitation." The fact is that is the resultant of two contending forces, the desire of the people for freedom and the desire of the Bureaucracy to oppose such desire. The result is that it has travelled along lines neither entirely popular nor entirely bureaucratic. The people of India do not like these Reforms, but let us not forget that the Bureaucracy does not like them either. Because it is the result of two contending forces pulling in different directions, the Reforms have assumed a tortured shape. But so far as the rights recognised are concerned, they are our rights—our property —and there is nothing immoral or unfair or dishonest in making use of the rights which the people have extorted from the British Parliament. If the fulfilment of the very forces which have succeeded in securing the Reforms require that the Councils should either be mended or ended, if the struggle for freedom compels the adoption of either course, what possible charge of immorality can be levelled against it? I admit if we had proposed to enter the Councils stealthily with the avowed object of co-operation but keeping within our hearts the desire to break the Councils, such a course would undoubtedly have been dishonest. European diplomacy, let us hope, has been abolished by the Indian National Congress under the leadership of Mahatma Gandhi. If we play now, we play with all our cards on the table.

IS IT IMMOREL?

But some people say that it is immoral from the point of view of non-cooperation, because it involves an idea of destruction. The work of non-co-operation according to these patriots—I have the highest reverence for them—is only to build our national life ignoring altogether the existence of the Bureaucracy. It may be an honest ideal, and logically speaking it may be the inner meaning of non-co-operation. But the non-cooperation which the Congress has followed is not so logical and I claim that if the principle of non-cooperation is to be advanced as a test of my programme, it be the same principle which the Congress has accepted, adopted and appplied. As I have already said, that principle countenance destruction as well as creation. As a matter of fact circumstanced as we are with the Bureaucracy to the right and the Bureaucracy to the left, Bureaucracy all around us, it is impossible to create without destroying; nor must it be forgotten that if we break, it is only that we may build.

It has also been suggested that the very entry into the Councils is inconsistent with the ideal of non-co-operation. I confess I do not understand the argument. Supposing the Congress had sanctioned an armed insurrection, could it be argued that entry into the fort of the Bureaucracy is inconsistent with the principle of non-co-operation? Surely the charge of inconsistency must depend on the object of the entry. An advancing army does not co-operate with the enemy when it marches into the enemy's territory. Co-operation or non-co-operation must therefore depend on the object with which such entry is made. The argument, if analysed, comes to this that whenever the phrase "entry into Councils" is used it calls up the association of co-operation, and then the mere idea of this entry is proclaimed to be inconsistent with non-co-operation. But this is the familiar logical fallacy of four terms. Entry into the Council to co-operate with the Government; and entry into the Councils to non-co-operate with the Government are two terms and two different propositions. The former is inconsistent with the idea of non-co-operation, the latter is absolutely consistent with that very idea.

SPIRITUALITY OF THE MOVEMENT.

Next let us understand the opposition from the point of view of the spirituality of our movement. The question of spirituality is not to be confused with the dictates of any particular religion. I am not aware of the injunctions of any religion against entering the Councils with a view either to mend them or end them. I have heard from many Mahomedans that the Koran lays down no such injunction. Other Mahomedan friends have told me that there may be some difficulty on that ground, but that is a matter with regard to which I am not competent to speak. The Khilafat must answer that question with such assistance as they may obtain from the Ulemas. It is needless to point out that should the Ulemas come to the conclusion that under the present circumstances it would be an offence against their religion to enter the Councils, the Congress should unhesitantingly accept their decision, because no work in this country towards the attainment of Swaraj is posible ithout the hearty co-poeration of both Hindus and Mussalmans. But I am dealing with that spirituality which does not affect any particular creed or any particular religion. Judged from the standpoint of such spirituality what objection can there be in removing from our path by all legitimate means any obstacle to the attainment of Swaraj? We burned foreign cloth without a scruple, and the spirituality of the movement did not receive a shock when we burned them. It is as well to start with a clear conception as to what that spiritually is. Apart from any creedal or doctrinal injunction and apart from any question of morality the masis of spirituality must be the attainment of freedom and of Swaraj. What is the duty which every human being owes not only to his race not only to his nation, not only to humanity, but also to his God? It is the right to fulfill oneself. It is the duty of living in the light of God. Shortly after my release from imprisonment I said in a public speech that all our national activities should be based on truth. Ever since that day questions and conundrums have been put to me. I have been asked to define what is truth. It has also been suggested that because I dared not tell the truth that I took refuge under the general expression. I still insist that our national life which is an indivisible organic I repeat that I do not believe in politics, or in making water-tight compartments of our national life which is an indivisible organic whole. I repeat that as you cannot define life, you cannot define truth. The test of truth is not logical definition. The test of truth lies in its all-compelling force in making itself felt. You know truth when you have felt it. God cannot be defined, nor can truth, because truth is the revelation of God. Two thousand years ago, a jesting judge asked the same question of the Son of God. He made no answer by word of mouth; but he sacrificed himself and Truth was revealed.

WHAT IS TRUE?

When I speak of spirituality I speak of the same truth. I look upon history as the revelation of God. I look upon human individual personality, nationality and humanity each contributing to the life of the other as the revelation of God to man. I look upon the attainment of freedom and Swaraj the only way of fulfilling oneself as individuals, as nations. I look upon all national activities as the real foundation of the service of that greater humanity which again is the revelation of God to man. The Son of God brought to the world not peace but a sword—not the peace of death and immorality and corruption but the 'separating sword' of Truth. We have to fight against all corruptions and all immorality. It is only thus that freedom can be attained. Whatever obstacles there may be in the path of Swaraj either of the individual or of the nation, or humanity at large, these obstables must be removed by the individual of he desires his freedom, by the nation if that nation desires to fulfil itself, by all the nations of the world if the cause of humanity is to prosper That being the spirituality of the movement as I understand it I am prepared to put away all obstacles that lie between the Indian nation and the attainment of its freedom, not stealthily but openly, reverently in the name of truth and God. Judged from this ideal of spirituality the entry into the Councils for the purpose I have stated is necessary to advance the cause of truth. Everything in connection with the controversy must be judged by that standard

THE OATH DIFFICULTY.

At present the question before the country put by those members of the Civil Disobedience Enquiry Committee who are in favour of Council entry is simply that the members of the Congress should stand as candidates. It is unnecessary therefore to go into other questions raised, such as in the matter of taking oath, the probobility or otherwise of securing a majority and so on. With regard to the question of oath all that I need say at present is this, that apart from the dictates of any particular religion which I do not propose to deal with, the question does not present any difficulty at all. The oath is a constituutional one. The king stands for the constitution. Great changes in the constitution have taken place in England under that very oath. Now, what is the oath? It binds those who take it,—first not to make any use of powers which are not allowed by the Reforms Act; secondly to discharge their duties faithfully. So far as the point is concerned, there is nothing in my suggestion which militates against it. So far as the second point is concerned, I am aware that a forced interpretation has been sought to be put upon it, namely that a member taking the oath is bound to discharge his duties faithfully to the Bureaucracy. All that I need say is, that there is no constitutional authority of any kind to justify that intepretation. To my mind, the words mean a faithful discharge of a member's duties to his constituency by the exercise of powers recognised under the Reforms Act. I do not therefore understand what possible objection there may be to take the oath. But there again the question does not arise at present.

Various other questions have been asked as to whether it is possible to secure a majority and as to what we should do supposing we are in a majority. I think it possible that having regard to the present circumstances of the country, the non-co-operators are likely to get the majority. I am aware of the difficulty of the franchise, I am aware of the rules which prevent many of us from entering the Councils; but making every allowance for all these difficulties, I believe that we shall be in the majority. But here also the question doesn't arise till we meet in the Congress of 1923 when the matter may be discussed not on suppositions but on actualities.

As regards the question as to what we should do if we have the majority, the answer is clear. We should begin our proceedings by a solemn declaration of the existence of over inherent right by a formal demand for a constitution which would recognise and conserve those rights and give effect to our claims for the particular system of Government which we may choose for ourselves. If our demands are accepted, then the fight is over. But, as I have often said, if it is conceded that we are entitled to have that form of Government which we may choose for ourselves, and the real beginning is made with that particular form of Government in view, then it matters nothing to me whether the complete surrender of power is made to us to-day, or in five years or even in twenty years. If, however, our demand is not given effect to, we must non-co-operate with the Bureaucracy by opposing each and every work of the Council. We must disallow the entire Budget. We must move the adjournment of the House on every possible occasion; and defeat every Bill that may be introduced. In fact we must so proceed that the Council will refuse to do any work unless and until our demands are satisfied. I am aware of the large powers of certification which Governors can exercise under the Reforms Act. But Government by certification is just as impossible as Government by Veto. Such procedure may be adopted on a few occasions. The time must soon come when the Bureaucracy must yield or withdraw the Reforms Act. In either case it is a distinct triumph for the nation, and either course if adpoted by the Bureaucracy will bring us nearer to the realisation of our ideal.

Another question is often asked: suppose we end these Reformed Councils,—What then? Could not the same question be asked with regard to every step the Congress has hitherto undertaken in the way of breaking, of destroying institutions. If we had succeeded in destroying the educational department might not somebody ask—What then? If we had succeeded in destroying the legal institutions might not the question be put with equal relevance? The fact is destruction itself will never bring its Swaraj. The fact further is that no construction is possible without destruction. We must not forget that it is not this activity or that activity which by by itself can bring Swaraj. It is the totality of our national activity in the way of destruction and in the way of creation, that will bring Swaraj. If we succeed in demolishing these Reformed Councils you will find the whole nation astir with life. Let them put other obstacles in our way; we shall remove them with added strength and greater vitality.

It has also been suggested that the Bureaucracy will never allow the non-co-operators to enter the Councils,—they will alter the rules to prevent such entry. I cannot conceive of anything better calculated to strength the cause of non-co-operation than this. If any such rule is framed I should welcome it and again change the direction of our activity. The infant nation in India requires constant struggle for its growth and development. We must not forget that a great non-violent revolution is on the land, and we shall change the direction of our activities as often as circumstances require it. To day the Councils are open and we must attack them,—to-morrow if the Counicls are closed, we must be prepared to deal with the contingency when it arises. What do we do when it pours with rain? We turn our umberalla in the direction from which the water comes. It is in the same way that we must turn the direction of our activities whenever the fulfilment of our national life demands it.

ACHIEVEMENTS OF THE COUNCILS.

The work of the Councils for the last two years has made it necessary for non-co-operators to enter the Councils. The Bureaucracy has received added strength from these Reformed Councils, and those who have entered the Councils, speaking generally, have practically helped the cause of Bureaucracy. What is most necessary to consider is the fact the taxation has increased by leaps and bounds. The expenditure of the Government of India has grown enormously since the pre-war year 1913-14. In that year the total expenditure of the Government of India amounted to 79 crores and 37 lakhs; in 1919-20, it rose to 138 crores, and in 1920-21, the first year of the reformed system of administration, it stood at 149 crores. The expenses of the current year are likely to be even higher. To meet the successive increases in expenditure, additional taxation, was levied in 1916-17, 1917-18, 1919-20, 1921-22 and 1922-23. We may prepare ourselves for proposals for further additional taxation in the ensuing year. Inspite of the levy of additional taxation in seven out of the last nine years have been years of deficit.

The increase in military expenditure is chiefly responsible for the present financial situation. In 1913-14 the expenses of this department mounted to about 31½ crores, in 1919-20, ater the conclusion of the war they mounted up to 87½ crores, and in 1920-21, they stood at 88½ crores. As Sir Visvesaraya remarks, the expenses under the head "Civil Administration" also have shown a perpetual tendency to increase. As a part and parcel of the Reform Scheme, the emoluments of the members of the Indian Civil Service, the Indian Educational Service, the Indian Medical Service and of all the other services recruited in England have been enormously increased; and to maintain some kind of fairness the salaries of the subordinate services which are manned by Indians have also been increased.

The financial situation in the provinces is not much better. Under the financial arrangements of the Reform Scheme, the provinces of India, taken together, secured an accession to their resources of about 11 crores of rupees. Besides the provinces had between them in 1920-21 a total accumulated balance of 21 crores and 68 lakhs. But so great has been the increase in provincial expenditure during the last two years that even those provinces which had hoped to realise large surpluses are now on the verge of bankruptcy. In the first year of the reform era, most of the provinces were faced with deficits and were just able to tide over their financial difficulties by drawing upon their balances. But in the current year, the financial situation in many of the provinces has become worse. The Burma budget shows a deficit of 1 crore and 90 lakhs, the Punjab 1 crore and 30 lakhs, Bihar and Orissa, 51 lakhs, Madras 41 lakhs, the United Provinces, 27 lakhs, the Central Provinces, 37 lakhs. The deficit of the Madras Government would have been much higher had it not taken steps to increase its revenues by Rs. 77½ lakhs from fresh taxation. The Bengal statement shows an estimated surplus owing to the remission of the Provincial contribution to the Central Government and expected receipts from fresh taxation amounting to 1 crore and 40 lakhs. But it is very doubtful if the expectation will be realised, and early next year, further fresh taxes are likely to be imposed. Assam has budgeted for a deficit of 14½ lakhs after the imposition of additional taxation. Proposals for further taxation are under consideration in the Punjab, Bihar and Orissa, the Central Provinces and Assam. In the United Provinces the proposals brought for-

(Continued on next page.)

LEPROSY AND LEUCODERMA.

Leucoderma or white patches is a disease very obstinate in its nature but it is not Leprosy as is popularly known and a good servant should not be dismissed for his having white patches. The white patches are due to loss of pigmentation or colouring matter in the blood, and sometimes to Syphilitic, Mercurial or venereal poison and hereditary causes and some other known or unknown sources of infection and freaks of nature. But after all this nasty disease is a curse to humanity and a vigorous and systematic treatment is essential to root it out. Unscientific drugs.....Pills and oils.. .....of the market sold by people who pose too much and offer lower prices are worse than no treatment and surely no sane man should resort to same. The scientific drugs of the Behar Chemical Works have proved to the world that these can cure Leucoderma of any variety, chronic or acute, and medicines are non-poisonous. Produce no re-action, non-irritant, and can be safely used by all without any harm.

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"LET US BREAK THE COUNCILS."

(Continued from previous page.)

ward by the Government were rejected by the Legislative Council.

I warn my countrymen against the policy of allowing these Reformed Councils to work their wicked will. There will undoubtedly be a further increase of taxation and there is an apprehension in my mind, I desire to express it with all the emphasis that I can command, that if we allow this policy of drift to continue the result will be that we shall lose the people who are with us to-day. Let us break the Councils if the Bureaucracy does not concede to the demands of the people. If there is fresh taxation, as it is bound to be, let the responsibility be on the Bureaucracy. Then you and I and the people will jointly fight the powers that be.

LABOUR ORGANISATION.

I am further of opinion that the Congress should take up the work of labour and peasant organisation. With regard to labour but I am sorry to say that it has not been acted upon. There is an apprehension in the mind of some non-co-operatirs that the cause of non-co-operation will suffer if we exploit Labour for Congress purposes. I confess again I do not understand the argument. The word "exploitation" has got an ugly association and the argument assumes that Labour and Peasants are not with us in this struggle of Swaraj. I deny the assumption. My experience has convinced me that Labour and the Peasantry of India to-day are, if anything, more eager to attain Swaraj than the so-called middle and educated classes. If we are "exploiting" boys of tender years and students of colleges, if we are "exploiting" the women of India, if we are "exploiting" the whole of the middle classes irrespective of their creed and caste and occupation, may I ask what justification is there for leaving out Labourers and the Peasants? I suppose the answer is that they are welcome to be the members of the Congress Committees but that there should not be a separate organisation of them. But Labour has got a separate interest and they are often oppressed by foreign capitalist, and the Peasantry of India is often oppressed by a class of men who are the standard-bearers of the Bureaucracy. Is the service of this special interest in any way antagonistic to the service of nationalism? To find bread for the poor, to secure justice to a class of people who are engaged in a particular trade or avocation—how is that at work any different from the work of attaining Swaraj? Anything which strengthens the national cause, anything which supports the masses of India is surely as much a matter of Swaraj as any other item of work which the Congress has in hand. My advice is that the Congress should lose no time in appointing a Committee, a strong workable Committee, to organise Labour and the Peasantry of India. We have long delayed the matter already too long. If the Congress fails to do its duty in this direction I may expect to find organisations set up in the country by Labourers and Peasants detached from you, disassociated from the cause of Swaraj, which will inevitably bring class struggles in the arena of the peaceful revolution and the war of special interests. If the object of the Congress is to avoid that disgraceful issue let us organise Labour and the Peasantry in hand, point of view of their own special interest but also from the point of view of their ideal which demands the satisfaction of their special interests and the devotion of such interest to the cause of Swaraj. Here again we have to make use of the very selfishness of Labourers and Peasants, we know that the fulfilment of that very selfishness requires its just and proper contribution to the life of the nation.

WORK ALREADY TAKEN UP.

I now turn to the work which the Congress has already taken up. I may at once point out that it is not my desire that any work which the Congress has taken up should be surrendered. The change of direction which I advocate and the other practical change which I have mentioned is not by way of surrendering anything that is already on the plank—but it is simply by way of addition.

BOYCOTT OF SCHOOLS AND COLLEGES

I am firmly of opinion that the boycott of schools and colleges should be carried on as effectively as before. I differ from the Civil Disobedience Enquiry Committee when they propose the abandonment of the withdrawal of boys from such schools and colleges. The question to my mind is of vital importance. It is on the youth of the country that the cause of Swaraj largely depends—and what chance is there for a nation which willingly knowingly sends its boys, its young men to Schools and Colleges to be stamped with the stamp of slavery and foreign culture? I do not desire to enter into the question more minutely. I have expressed my views on the subject so often that I find it necessary to repeat them. I, however, agree with the recommendations of the Enquiry Committee that National Schools and Colleges should also be started.

BOYCOTT OF LAW COURTS AND LAWYERS.

With regard to the question of the boycott of lawyers and legal institutions I agree with the main recommendations of the Committee. Many questions have been raised as to whether the right of defence should be allowed or not, and on what occasions, and for what purposes. I have never been in love with formal rules and I think it impossible to frame rules which will cover all the circumstances which may arise in particulars cases. All that I desire to insist on, is the keeping in view of the byocott of courts

HINDU-MUSLIM UNITY.

With regard to the questions of Hindu-Muslim unity, untouchability and such matters I agree with the recommendation of the Enquiry Committee. I desire to point out, however, that true unity of all sections of the Indian nation can only be based on a proper co-operation and the recognition by each section of the rights of the others—that is why I propose that there should be a compact between the different sections, between different communities of India. We will do little good to the section known as untouchables if we approach them in a spirit of superiority. We must engage them in the work before us and we must work with them side by side and shoulder to shoulder.

KHADDAR.

I now come to the question of Khaddar which I regard as one of the most important questions before us. As I have already said, I am opposed to the manufacture of Khaddar on a commercial basis. I said among other things when I seconded the Bezwada resolution on the 31st of March 1921 proposed by Mahatma Gandhi.

"Our reason in asking the people to take to the Charkha was not based upon any desire to enter into any competition with foreign capitalist production either from without or from within. Our idea is to enable the people to understand and fashion for themselves their economic life and utilize the spare time of their families and opportunities with a view to create more economic goods for themselves and improve their own condition." The idea is to make the people of this country self-reliant and self-contained. This work is difficult but essential and should be carried on with all our strength. I would much rather that few families were self-contained than factories were started on a large scale. Such factories represent a short-sighted policy, and there is no doubt that though it would satisfy the present need it will create an evil which it would be difficult to eradicate. I am naturally opposed to the creation of a new Manchester in India of which we have had sufficient experience. Let us avoid that possibility, if we can.

It is often stated that Khaddar alone will bring us Swaraj. I ask my countrymen in what way is it possible for Khaddar to lead us to Swaraj. It is in one since only that the statement may be true. We must regard Khaddar as the symbol of Swaraj. As the Khaddar makes us self-contained with regard to a very large department of our national life so it is hoped that the inspiration of Khaddar will make the whole of our national life self-contained and independent. That is the meaning of the symbol. To my mind, such symbol worship requires the spreading out of all non-co-operation activities in every possible direction. It is thus and only thus that the speedy attainment of Swaraj is possible.

CONCLUSION.

It remains to me to deliver to you a last message of hope and confidence. There is no royal road to Freedom, and dark and difficult will be the path leading to it. But dauntless is your courage, and firm your resolution; and though there will be reverses, sometimes severe reverses, they will only have the effect of speeding your emancipation from the bondage of a foreign Government. Do not make the mistake of confusing achievement with success. Achievement is an appearance, and appearances are often deceptive. I contend that, though we cannot point to a great deal as the solid achievement of the movement, the success of it is assured. That success was proclaimed by the Bureaucracy in the repeated attempts which were made, and are still being made, to crush the growth of the movement, and to arrest its progress, in the refusal to repeal some of the most obnoxious of the repressive legislations, in tht frequent use that has been made of the arbitrary or discretionary authority that is vested in the executive government, and in sending to prison our beloved leader who offered himself as a sacrifice to the wrath of the Bureaucracy. But though the ultimate success of the movement is assured, I warn you the issue depends wholly on you, and on how you conduct yourselves in meeting the forces that are arrayed against you. Christianity rose triumphant when Jesus of Nazareth offered himself as a sacrifice to the excessive worship of law and order by the Scribes and the Pharisees. The forces that are arrayed against you are the forces, not only of the Bureaucracy, but of the modern Scribes and Pharisees whose interest it is to maintain the Bureaucracy in all its pristine glory. Be it is yours to offer yourselves as sacrifices in the interest of truth and justice, so that your children and your children's children may have the fruit of your sufferings. Be it yours to wage a spiritual warfare so that the victory, when it comes, does not debase you, nor tempt you to retain the power of Government in your own hands. But if yours is to be a spiritual warfare, your weapons must be those of the spiritual soldier. Anger is not for you, hatred is not for you; nor for you is pettiness, meanness or falsehood. For you is the hope of dawn and the confidence of the morning, and for you is the song that was sung of Titan, chained and imprisoned, but the Champion of Man, in the Greek fable:

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory.

BANDE MATARAM.

(For further Congress proceedings see next page.)

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BOYCOTT OF BRITISH GOODS

PROTRACTED DISCUSSION

IN SUBJECTS COMMITTEE.

(FROM OUR SPECIAL CORRESPONDENT).

GAYA, Dec. 25.

Reports are current that the Subjects Committee has made little progress since the day before yesterday and again this morning the Committee is said to have been taken up entirely with the boycott of British goods on which discussion was unduly protracted. Speeches are said to have been made by the score mostly in favour, while the opposition had nothing to do with merit, but was confined mainly to the principle. The Majority of Muslims are strongly in favour of the proposal, while some provinces including Behar and Sind are divided. As stated Andhara, Gujarat, Karnatak and Tamil Nadu are entirely opposed to it on one or another. It seems to me that the opposition have viewed the draft resolution as an attempt to nibble at the non-co-operation resolution of the previous Congress and as a strategic move of the pro-Council party to weaken the defences of the No-change party. This eleventh-hour attempt has been baled as far as reports go. It is said that the division on the resolution was very close and Mr. Das seems to have declared that the result showed that the country was equally divided to-day. I don't think that is a correct reading of the position. The vote on the boycott resolution cannot at all be taken as a decisive one, while the No-change party may justifiably take it as an index of the national temper and feel encouraged in their fight on matters of vital concern, such as council entry, which are yet to come. The Subjects Committee has adjourned till after the presidential address to-morrow. Speculation is rife as to what might take place to-morrow. Rumours still persist that some Bihar delegates are determined to oppose the formal election of the President to-morrow and it is difficult to say whether these rumours may not altogether prove groundless. Some quarters seem however to be entertaining reasonable apprehension.

AKALI DEMONSTRATIONS.

An interesting feature of the Congress week is the presence of large numbers of Akalis—men, women and children. They have set up a camp of their own just behind Swarajyapuri and established a free kitchen called *Guruka Langar*, where people are freely fed regardless of caste or creed. The Akali leaders are obviously determined to bring home to the rest of India the sufferings they have gone through for what they conceive to be a righteous cause. An Akali Jatha with two huge black flags inscribed with the Sikh war-cry "*Sat Sri Akal*" marches in procession daily through the Congress and Khilafat grounds and has produced a tremendous impression on the public mind. Last night the Jatha marched through in solemn procession to Khilafatabad and drew up in front of Bi-Amma's lodgings. Sirdar Gurubux Singh explained the object of the visit and appealed to all to foster Hindu-Muslim unity and to stand by the Akalis, who had made heroic sacrifices first at Nankana Sahib and then at Guruka Bagh. He said that the Akalis were determined to prove to their brethren the tremendous magnitude of Akali sacrifices. The Sirdar Saheb announced that an Akali procession would be arranged to-day from the town to the Congress and he appealed to them all to join in it and also to participate in the free kitchen, where all would be served with food regardless of distinctions. On behalf of Muslims a reciprocal speech was made by a distinguished Moulvi. Sirdar Gurubux Singh paid a high tribute to Bi-Amma amid warm applause.

The Central Khilafat Committee continues its sittings and is engaged in drafting its constitution. Pandit Madan Mohan Malaviya has arrived here and I understand attended the Subjects Committee meeting this morning.

TERRIFIC WEATHER IN ENGLISH CHANNEL.

DAMAGE TO SHIPS.

LONDON, Dec. 26.

This Christmas will be remembered by seafarers for the terrific weather in the Channel and the Atlantic, where much damage, accompanied by loss of life, has occurred. An Elder Dempster cargo boat from Milford Haven for New York put into Cork short of oil fuel and reported that it had received S. O. S. from three different ships. No news has been received so far of their fate.

EARTHQUAKE IN NEW ZEALAND.

LONDON, Dec. 26.

Wellington, New Zealand.—A prolonged earthquake shock occurred yesterday afternoon and it is feared that much damage has been done in country districts. Great fissures opened on the beach at Waikuku and buildings in some places swayed in an alarming fashion.

CABLE ITEM.

Cairo newspapers announce that Bedreddin Bey, Director-General of Public Safety, Egyptian Section, has been given leave of absence and that Mahmud Abderrazek Pasha, Governor of Behira, assumes the post provisionally, pending the Cabinet's decision regarding Bedreddin Bey's retirement and choice of a successor. It is noteworthy that the Zaglulist press has been urging the removal of Bedruddin Bey.

BOYCOTT OF BRITISH GOODS.

MR. DAS ON NEED OF ASIATIC FEDERATION.

HOW TO LAY FOUNDATION OF SWARAJ.

RECEPTION COMMITTEE CHAIRMAN'S ADDRESS.

JAMIAT-UL-ULEMA DECIDES AGAINST CONTESTING ELECTIONS

The first day's session of the Indian National Congress came off yesterday in the presence of a record audience of about 30,000 delegates and visitors. The President's speech was punctuated with cheers. He said law and order is, and always has been, a plea for absolutism and there can be no order before a real regime of law begins.

Babu Brij Kishore Prasad, Chairman of the Reception Committee, referring to N. C. O. said it had entirely transferred Indians' national life. He paid a well-deserved tribute to the Mahatma and exhorted the audience to "continue their faith in him for he has shown them the right way." He declared his unreserved opposition to participation in the next general election, but strongly appealed the delegates to give calm and dispassionate hearing to both sides and pleaded for unity.

The most important news of the day is the resolution of the Jamiat-ul-Ulema against contesting elections to the Councils. The resolution, as amended, stated that not only Council-entry but even the contesting of elections was opposed to religion. This resolve will produce far-reaching effect, and the Muslim vote, it can safely be stated, will be solidly against Council-entry.

The Subjects Committee took up entirely yesterday morning the question of the boycott of British goods. The resolution, as amended by Pandit Kapil Devi Malaviya that the report of the proposed enquiry by the Congress should be submitted within 2 months, was adopted.

A meeting of the Pro-Councilites held yesterday ended in a fiasco.

(FROM OUR SPECIAL CORRESPONDENT.)

GAYA, Dec. 26.

The Congress assembled to-day at 1-30 p.m. The whole of the spacious pandal was packed to the full with the delegates and the visitors when the President-elect arrived in procession. In the procession there were ex-Presidents of the Congress viz. Pt Malaviya, Mr. Vijiarachava Chari; Pt. Motilal Nehru and Hakim Ajmalkhan and also Seth, Chotani Mr. Mazharul Haque, Mr. Rajagopala Chari, Dr. Ansari, Mrs. Naidu, Mr. V. J. Patel, the Chairman, Reception Committee, Babu Rajendra Prasad, Mr. Kelkar and Mr. Srinivasa Iyengar. After the President-elect took his seat on the dais the National Anthem and welcome songs were recited; and a feature of it was its representative character and style not less pleasing to hear being a specially composed song in Tamil. But one which elicited warm applause from all parts of the pandal were some verses recited by one of the Akali leaders from the Punjab who extolled Gandhi and proclaimed his leadership. Verses were repeatedly cheered at the close of which i.e. at 2-30 Babu Brij Kishore Pershad, Chairman, Reception Committee entered the rostrum to deliver his address of welcome. Babu Brij Kishore spoke in Hindustani amid a stillness that reflected the disciplined mood of the nation's representatives. The attendance of the delegates and the visitors is remarkable and it may safely be taken that their number is between 25,000 and 30,000. An army of photographers and kinema operators is busy filming the Congress session.

TIME-HONOURED FORMALITIES DISPENSED WITH.

The Chairman's address occupied 45 minutes, at the end of which dispensing with the time-honoured formalities of formally proposing and seconding the election of the President, Babu Brijkishore Prasad simply requested Mr. Das to take the Presidential Chair. It came as an agreeable surprise to the whole House, but none the less has been interpreted among some as having been rendered necessary by the unreasoned stubborness of a few irreconcilables in Behar who, I am told, were determined to oppose his election. Aware, obviously, of the existence of such a section, the Chairman of the Reception Committee tactfully dealt with the particularly surcharged atmosphere by dispensing with the formality altogether. Immediately Mr. Das rose cries of "Mahatma Gandhi-ki Jai" were repeatedly uttered from all sides of the pandal, and continued to be repeated until Mr Das entered the rostrum and had stood a few seconds. He spoke with considerable feeling and emotion, and when he paid a glowing tribute to "undoubtedly one of the greatest men that the world has ever seen" Mr. Das was deeply moved. Great in taking decisions, great in executing them Mahatma Gandhi, said Mr. Das, was incomparably great in the last stand which he made on behalf of his country.

Mr. Das, whose voice has suffered somewhat of late stressed the point particularly so as to reverberate through every vital cord of his vast overwhelming audience. Absolute stillness prevailed as he read his address, stressing, point after point, after reminding his hearers that the time was a critical one, and it was important to seize upon the real issue which divided the people from the bureaucracy and its Indian allies. He proceeded to elucidation of the history of the freedom movement in England:

He said: "The conclusion is irresistible it is not by acquiescence in the doctrine of law and order that the English people have obtained the recognition of their fundamental rights. It follows from the survey that I have made, firstly, that no regulation law, unless it is based on the consent of the people; secondly, where such consent is wanting, the people are under no obligation to obey; thirdly, where such laws are not only not based on the consent of the people, but profess to attack their fundamental rights the subjects are entitled to compel their withdrawal by force or insurrections; fourthly, that law and order is, and has always been, a plea for absolutism, and lastly there can be neither law nor order before the real reign of law begins, and the declaration was delivered with utmost emphasis.

CLARION CALL OF ASIATIC FEDERATION.

A thousand voices applauded it vociferously. Another declaration which elicited equal applause, and evoked the enthusiasm of the audience was when Mr. Das, in reference to the Seditious Committee's report, said: "These learned gentlemen responsible for the report little think that these Statutes giving, as they do, to the Executive wide arbitrary and discretionary powers of constraint, constitute a state of things wherein it is the duty of every individual to resist and to defy the tyranny of such lawless laws. These Statutes in themselves constitute a breach, for law and order is the result of the rule or law and where you deny the existence of the rule of law. You cannot turn round and say it is your duty as law-abiding citizens to obey the law. Applause. Greeted this declaration from all sides. Again after comparing the course of the English constitutional struggle and the attempt of the Indian bureaucracy to maintain in India pretensions for autocratic dispensation. He declared: If there is manhood in India, to-day, India will successfully resist the same pretensions advanced by the Indian bureaucracy" apart from the views which Mr. Das has expressed regarding Council entry on which it is unnecessary here to comment. It is remarkable that for the first time on the platform of the Indian National Congress the clarion call of the great Asiatic federation which "The Chronicle" has these two years consistently advocated has been given forth by Mr. Das. It is a great tribute to "The Chronicle", albeit unacknowledged, that its cry of an Asiatic Federation has at last been taken up by the Congress, and it is a good augury for the future.

After referring to the methods of achieving Swaraj, Mr. Das proceeded to say, and as I listen to him, I was reminded of my Editor's undimmed, invincible faith which has sustained the policy of our paper through light and darkness, through joys and tribulations, that with the triumphant emergence of the Turkish nationalism under the leadership of Mustafa Kemal the dawn of Asiatic unity had arrived. Even more important than this, said Mr. Das, is the participation of India in the great Asiatic Federation which I see in the course of formation. I have hardly any doubt that the Pan-Islamic Movement, which was started on a somewhat narrow basis, has given way, or is about to give way, to the great Federation of all Asiatic people. It is the union of the oppressed nationalities of Asia is India to remain outside this union. I admit that our freedom must be won by ourselves, but such a bond of friendship and love of sympathy and cooperation between India and the rest of Asia, nay, between India and all the liberty-loving people of the world, is destined to bring about world peace. World peace, to my mind, means the freedom of every nationality, and I go further and say that no nation in the face of the earth can be really free when other nations are in bondage.

RECEPTION COMMITTEE CHAIRMAN'S ADDRESS.

In his Address welcoming the delegates to the Congress the Chairman, Reception Committee, after referring to the sanctity of Gaya and its appeal to the people said, "It was in this Province that Mahatma Gandhi, on his return from South Africa commenced work in accordance with his own method and principle. That method is clean, straight, pure, open. It is calculated to make you self-reliant and self-respecting. When you cease to depend on others and learn how to stand on your own legs, the problems that baffled you once become easy of solution. By staying for about a year in Champaran, Mahatmaji put an end to the long drawn agony of its suffering tenants and released them from the oppression of European planters. As soon as he set his foot on its soil he had to come in collision with the Bureaucracy, but Mahatmaji triumphed and they had to confess defeat.

"Before 1920 the activities of the Congress were confined to passing resolutions, sending memorials to Government and agitating in the Press. It was this method which Sir Ashutosh Choudhury once characteristically described as political mendicancy. People generally had come to realise the futility of the method but none could devise a new and more effective substitute. It was reserved to Mahatma Gandhi to initiate a departure from the ancient lines by persuading the Congress to accept the policy of Non-Cooperation as the sole means to achieve its cherished ends. His message of Non-Cooperation was really a reaffirmation—albeit in a different form—of his well known method and principle to which reference has already been made.

RESULTS ENDURING.

You and I know so well the record of its achievements. What could not be done during the last 50 years Mahatmaji was able to achieve through this Congress within the limited space of a year and a half. The general awakening in the country, the enthusiasm that pervades the people, the realisation by them of the grim reality that the system of Government that holds sway on them is really foreign in its character, the spirit of fearlessness, independence and self-reliance that they have shown, the composure with which they have borne physical sufferings in the cause of their country and religion and the cheerfulness with which they have marched to the prison house, looking upon it as pilgrimage to the temple of the Goddess of Liberty—all these are matters of history and need not be counted. Non-Cooperation has transformed our national life entirely. Political agitation has ceased to be a pastime of holiday makers and has become a serious feature of national service, absorbing all the energy and devotion of our leaders and fellow workers. The introduction of the element of purity and spirituality in our political life is the work and glory of Mahatma Gandhi. No pure and enduring results can be achieved through dirty, crooked and impure methods. The distinction that was sought to be drawn between private and public character has been proved to be artificial and baseless. Gentlemen, continue your faith in Mahatma Gandhi for he has shown you the right path.

TWO ASPECTS OF N. C. O.

Now I desire with your permission, to say a few words about Non-Cooperation, which the Congress has adopted as a means to attain its end. The programme of Non-Cooperation which the Congress has put before the country has two aspects.

(1) The Positive or Constructive

(2) The Negative or Destructive.

Of these two the Positive or Constructive aspect is essential, for if we concentrate our attention on it the other and Negative will be realised of itself. But if we focus our energies only on the Destructive or Negative aspect, we shall not be able to visualise the real which is the Constructive aspect of the movement and can never hope to reach our goal. Many of our fellow-countrymen have not clearly grasped this fact and therefore I propose to dwell on it at a little length. What was the real purpose of Mahatmaji and of this Congress in the advocation of the boycott of Councils, the boycott of Courts by lawyers and litigants, the boycott of Government and aided schools and colleges, and the boycott of foreign cloth? The object underlying the boycott of Councils was that the people should keep themselves aloof from them so as to make it clear to all concerned that these Councils are really sham institutions and do not represent the nation and that we should not allow ourselves to succumb to their glamour and waste our precious time and energy over them, but that by remaining outside we should devote ourselves to other and real national work. Mahatmaji or Congress never thought that the resolution with regard to the boycott of Councils was intended to create a situation in the country in which no voter would vote, and no candidate seek his election for that would have been an impossible feat. The boycott of this character would strike even a schoolboy as absolutely impracticable. Men of all varieties are to be found not only in this unfortunate country but all the world over. Those of you who are familiar with the rules of election will easily appreciate the fact that elections can take place with a very small number of voters, and sometimes without any voting when there are as many candidates as there are vacancies to be filled up. Nobody can prevent that state of things now. It must be clear to you that the object of boycotting Councils which had been rejected by the nation as worthless was twofold, firstly, to expose their pretensions of being representative institutions by making people at large abstain from participation in elections thereto and enable secondly to those who intended to stand as candidates to devote themselves to the genuine service of the country. On the same principle it was never contemplated by the Congress that pleaders should leave the courts and students, their schools and colleges only to quietly retire to their homes. This alone could not further our plan of work. The object of the Congress was that after severing their connections with British courts the lawyers and litigants should apply themselves to the establishment of Panchayets to settle private disputes, for it was inconceivable that litigious propensity in our people would all at once be completely eradicated. Similarly it was intended that national institutions should spring into existence to give proper training to our boys who left institutions connected with the bureaucracy.

FUNDAMENTAL BASIS OF N. C. O. PROGRAMME.

In short the fundamental basis of the programme of Non-Cooperation was that with the withdrawal of Cooperation with the institutions maintained by the Government we should also be able to establish our own in their places, and successful organisation of our institutions would eventually result in a breakdown of the administrative machinery. Our activities, in so far as they relate to the cutting off of our association with the Government represent a negative aspect and the establishment of our own institutions in place of those of Government the positive aspect of Non-Cooperation thus Charkha, Khaddar and Swadeshi are the positive aspect and the boycott of foreign cloth the destructive aspect of Non-Cooperation. If I were to attempt to describe in one word the nature of the work of organisation that has to be done in this connection, I will say that it is nothing but the organisation of the entire country. This work embraces, within its fold, all varied forms of the positive aspect of our movement. Wherever the work of organisation has been taken up in right earnest it has proceeded on these lines. Firstly, the people in towns and villages are enrolled as members of the Congress then a Panchayet or Committee is formed in every village or group of two or three small villages, members elect office-bearers of such Panchayet or Committee, functioning through its office-bearers, looks after village affairs such as education, health and cleanliness of village settlement of, local disputes, spread of charkha, Khaddar and Swadeshi Fostering and development of unity among Hindus, Mohomedans and others communities, uplifting of suppressed or depressed classes, and raising of necessary funds for these purposes through the system of *muthia* or in any other way. Village Panchayet is the real foundation of the edifice of Swaraj. Above these village committees there is a union committee which is elected by village committees lying within that particupar union. Village committees are as a matter of fact knit together through the circle or Union Committee, which guides them in discharge of their functions, supervises them and even undertakes work on its own initiative. In this way sub-divisional value, District and Provincial Committees are formed and to this very work on an extended scale.

FOUNDATION OF SWARAJ.

I would ask you if you can ever hope to attain Swaraj if you do not carry the masses with you. What is means of enlisting their wholehearted support to this movement, to my mind, there is no other course than the one I have sketched above, that is the work of village organisation, so long as we do not spread our activities to villages and live and move amongst the masses and show some tangible results of our labours, and thus make them realise what we have done for them, we cannot expect them to steadily and intelligently follow our lead. Occasional lecture tours or repeated visits for the purpose of collecting money from them will not serve the purpose we have in view to establish living and virile organisations in villages. Taluks, Districts and Provinces is to lay the foundation of Swaraj broad and deep and also to construct its framework. As our organisations grow in strength, those of the bureaucracy will weaken, and in the course of time will crumble to pieces. It is only when the masses are entirely and wholeheartedly with us that no one can dare to resist our demands, and we can, if necessary, effectively employ that last weapon in our armoury.

CIVIL DISOBEDIENCE.

So long as we are unable to make these organisations living realities and so long as they are not in a position to work with ease and regularity, it is useless to think of Civil Disobedience. Civil Disobedience we must fully realise means complete outlawry if you propose to embark upon it, without having made requisite preparations the question will have to be answered as to what arrangements you have made for taking up the reins of administration in your hands, for you must bear in mind that human nature will not suddenly change, and theft, robbery, and violence will not disappear from the land. The probability is that lawless elements that are to be found in every society will not fail to avail themselves of the opportunity afforded by the prevailing excitement to create disturbances of all conceivable kinds. Is it then that you will think of suddenly ushering into existence a well-equipped organisation to deal with the situation. Gentlemen, it is only when you have built up such an organisation from before that you will be in a position to tide over the difficulties, that will present themselves to you, and ensure the freedom of the country from much lawlessness and disorder. Through such organisations our programme can be easily worked if our Village Committees are firmly founded, the sale of liquor will stop in a day. Swadeshi and Khaddar will receive an immense impetus, national schools will increase in number and quality, and the boycott of Government schools will also become easier and more effective. Local disputes will be easily adjusted through the Village Panchayets and the popularity of British courts will decline in proportion to our success in that direction. No real work can be done by mere demonsrations. From the very outset the constructive programme has been the integral feaure of our movement. It was not at Bardoli that it was first conceived. The fact of the matter is that excepting two or three provinces none

(Continued on next page.)

AGAINST CONTESTING ELECTIONS.

JAMIAT-UL-ULEMA'S DECISION.

ITS FAR-REACHING EFFECT.

(FROM OUR OWN CORRESPONDENT).

GAYA, Dec. 26,

At this morning's sittings of the Jamiat-ul-Ulema, Moulana Azad Subhani's resolution, as amended by Moulana Sajjad of Behar to the effect that the question of Council entry as it is before the country, to-day was opposed to religion, and that contesting seats or capturing Councils was equally opposed to religion was carried by an overwhelming majority. Moulana Azad Subhani moved that the question, as it is before the country to-day, was opposed to religion. Moulana Nadvi opposed the resolution saying that the resolution was too vaguely comprehensive and liable to various interpretations and moved an amendment that entering Councils with a view not to co-operate with Government was justified.

Moulvi Habibur Rehman of Deoband, who is President of the Jamiat, ruled Moulana Nadvi's amendment out of order.

Moulvi Sajjad of Bihar moved an amendment to the effect that even contesting the seats or capturing the Councils was opposed to religion.

Moulana Azad Subhani accepted the amendment of Moulana Sajjad, and on its being put to the vote it was carried by 76 voting for, and only 4 against.

Hakim Ajmalkhan was present throughout the sitting and the result of the Jamiat's discussions, in spite of all attempts made to influence adversely its verdict, has fallen as a bolt from the blue on the pro-Council Party and caused much jubiliation among the No-Change Party. The Jamiat's decision has put altogether a new complexion on affairs here, and immensely strengthened the position of the No-Change Party It is now more or less certain that the Muslim vote will solidly be against Council entry.

TEXT OF RESOLUTION.

The resolution adopted by the Jamiat-ul-Ulema is to the following effect: This meeting of the Jamiat-ul-Ulema of India regards even an attempt to stand for election to Councils, *albeit* there may be no intention of entering Councils or taking an oath of allegiance, is forbidden by religion, as it is open to various objections of a grave nature.

When the result of voting was announced it was greeted with overwhelming cheers and applause. The news immediately rang through all quarters and filled every camp and caused tremendous joy in Muslim circles which had been considerably agitated at the inexplicable delay of the Jamiat in taking up the question hitherto.

"EUROPE MUST BE HELPED"

SENATOR BORAH'S APPEAL.

LONDON, Dec. 26.

Washington.—The amendment introduced into the Senate by Senator Borah, leader of the Irreconcilables, to the Naval Appropriations Bill, requesting the President to call a conference of the World Powers to consider the economic questions and to bring about a reduction of land and sea armaments, has not only caused a split in the ranks of the Irreconcilables in the Senate, but promises to reopen the general debate on American participation in the European affairs.

In the course of his statement last evening, Senator Borah reiterated that Europe must be helped. He declared: "The problem is here. If it is not adjusted, it will mean greater suffering in Europe, and vast loss to our producers. It may mean another war. If the worst should come, we might be going to Europe on another mission than for the purpose of conferring."

EX-KAISER'S FORTUNE.

INTERESTING LAW-SUIT.

LONDON, Dec. 26.

Brussels.—The Court of Appeal has given judgment in a law suit relating to the ex-Kaiser's fortune in Brussels. A broker who commissioned by an English Bank to cash the bond coupons amounting to several million francs. The British Government objected to the negotiations of the coupons, as it had received information that they belonged to the ex-Kaiser. The English Bank brought action to recover the amount.

The Court, in the first instance, gave judgment in favour of the Bank. The Appeal Court has confirmed the judgment and ordered the broker to refund the amount to the Bank. The Dutch Bank, which is an intermediary in the case, did not sue.

Miss Ansuyaben has issued a leaflet announcing the withdrawal of her resignation as President of the Spinners Union of Ahmedabad.

A constabulary from Peshawar carried out a successful counter raid against a Mullagore village in the Khyber Agency at dawn on Christmas Day. The objective of the operations was the capture of a notorious outlaw Ibrahim who recently committed many offences. Complete success was achieved and Ibrahim and another outlaw were captured and brought away without resistance.

BOYCOTT OF BRITISH GOODS.

(Continued from previous page.)

have devoted attention to this programme of solid construction and their entire time and energies have been expended in picketting and other demonstrative, and, consequently, fruitless fruitless activities so when the Bardoli resolution was announced those provinces raised an outcry and some of our leaders also expressed their dissatisfaction at it did and not rest there. I am prepared to state that a great injustice was done to Mahatmaji at the meeting of the All-India Congress Committee which was held at Delhi immediately after the adoption of the Bardoli resolution. Gentlemen, for the sake of truth put the question to yourselves whether you have given a fair trial to this programme. If you have not, is it right to declare that you have no faith in it, and that it will not lead to the establishment of Swaraj, and if at all it will take an unconscionably long time, you have not yet worked this programme, but you are prepared to argue that it does not commend itself to the masses, and that our workers are disheartened and need some stimulant to rouse them up. If I may respectfully say so, you are entirely mistaken. In this matter, gentlemen, I have had some opportunity of moving and working amongst the people in villages, and I can tell you from personal experience that they are not at all depressed and that their enthusiasm continues unabated. The fact is that a feeling of despondency has crept over the spirits of our workers, and you will pardon me for saying so, some of our leaders also have been affected by it and, therefore, they have set about searching for a stimulant. In my humble opinion, there are two reasons for this depression, firstly, that they are under the impression that Swaraj is capable of easy attainment, and that there is a short cut to it, and, secondly, that they have perhaps regarded this programme as not deserving of much attention on their part and so they never put faith in it. They have persuaded themselves to believe that we shall take a long time to reach the goal, through the course chalked out by this programme.

COME TO GRIPS WITH GOVERNMENT.

Therefore, they say that somehow or other whether we are prepared or not that does not seem to trouble them. We must come into grips with the Government. If we cannot do anything more, we can at least begin individual Civil Disobedience on a large scale. It is also said that a large number of volunteers may be enrolled with a view to start picketing to hasten a final trial of strength between the people and the Government. I desire to tell my friends who are of this view that they are labouring under a great delusion. Swaraj cannot be attained by resorting to such picketing or individual Civil Disobedience. It is not such an easy matter as we fondly imagine. To succeed in this struggle we require the indomitable will of a Bhishma and the irrepressible spirit of a Bhagirath. So long as the masses do not lend their whole-hearted and intelligent support to our movement our efforts can never be crowned with success, and so long as we are not able to cover the country with a network of organizations, and make of our various village Union, Taluka District and Provincial Committees effective and active, institutions in the working of which we shall have to constantly associate ourselves with the masses, the latter can never be with us. It is also a mistake to presume that the work of building up of these organizations will be a tedious and weary process. Gentlemen, when you have not commenced the work as yet, what justification is there for your thinking that it will take a long time. Please ask your Gujerat and Andhra friends, and they will remove your doubts about it. If only our leaders and workers concentrated their undivided efforts on prosecuting the constructive programme, we would easily realize how successfully this work could be carried on to give effect to this programme on an intensive scale and to construct and consolidate the above organisations, is really to evolve our own system of Government. It is only when you have applied yourselves to this work that you will realise the beauty and the utility of it you will become one with your people and that means an irresistible strength. Finally if circumstances demand it, you can, with a little effort, launch upon Mass Civil Disobedience. Gentlemen, when we are out to achieve Swaraj, what does it matter whether we achieve it in a year or two, or even five years. Let us only unflinchingly pursue our course determined to stop not till the goal is reached

(To be Continued.)

AGAINST COUNCIL ENTRY.

RECEPTION COMMITTEE CHAIRMAN'S ADDRESS.

(Associated Press.)

The following is a summary of the speech of the Chairman of the Reception Committee:—

Mr. Brijkishore Prasad, Chairman of the Reception Committee of the Congress in welcoming the delegates to the 37th session of the National Congress pointed out that Bihar had not been able to provide the usual comforts for reason of her being proverbially poor and also because of obstacles deliberately placed in their way by the authorities. They had met in the city where the Lord Buddha attained his supreme enlightenment and the province where Gandhi after his return from South Africa first after his return from South Africa first launched on behalf of the tenantry a campaign with a weapon which had been adopted by the Congress. That weapon was non-co-operation with both a positive and negative programme. The carrying out of both was essential for the success of the movement, but he regretted to find that it was being deprived of without having been given a fair or any trial in some cases. The programme was on the one hand to boycott Government institutions and on the other hand to set up popular parallel institutions, which by commanding the confidence of the people would undermine the authority of rival Governmental institutions and in due course take up the administration of the country.

NEED FOR CONSTRUCTIVE WORK.

The village Panchayat was the real foundation of the edifice of Swarajya and efforts should be ceaselessly directed to strengthen village organisations and to carry the masses with them. Unless such village, district and provincial organisations were set up to take over the administration, lawlessness and disorder may follow as a result of the paralysation of the existing machinery. Enthusiasm for the movement had not abated and the simultaneous execution of a double edged programme, he urged should alone achieve the goal and all efforts should therefore be directed to pursue it vigorously. To hasten a trial with Government means of Civil Disobedience or picketing would not bring Swarajya nearer. What was essential was the setting up of their own National Schools and Courts, in short to construct their own system of Government run by the people for the benefit of people. The Councils he said were boycotted not with a view to see them empty for where was the country where some voters would not record votes, where some one would not be found to seek election. The boycott is with a view to save waste of time and energy in working the same constitution and devoting all efforts to construct a solid foundation for the future popular Government and to hasten its advent.

THE LURE OF COUNCILS.

Continuing Mr. Brijkishore declared himself unreservedly opposed to participation in the next general election, but strongly appealed delegates to give a calm and dispassionate hearing to both sides. The speaker believed that the so-called stimulant which the fight for election would give to the present depression would not only be momentary, but would be positively injurious to the constructive work of the Congress, which was sure to be neglected in the heat of the fight. Moreover, as had occurred in the case of elections to the Congress Committee there may arise disputes between the Congress candidates themselves and Government may entice away from them some of their able men by offering them the bait of office. He was also sure in the Councils, constituted as these were, they would not get an overwhelming majority even if they swept all the constituencies and under the rules they could never prevent a quorum which could be easily formed by the official and nominated members. They could not dictate to Government by merely entering the Councils. But they could make it bend even when they were outside the Councils, provided they had made their organisations living and entirely backed by the masses. No Government could but yield to such strength.

PLEA FOR UNITY.

But whatever be the decision of the Congress, he pleaded for unity and loyalty to the Congress mandate. If the Congress favoured Council entry he hoped pro-Council workers would try their strength inside the Councils while the opposition would work outside.

BOYCOTT OF BRITISH GOODS.

(Associated Press.)

GAYA, Dec. 25.

The Congress Subjects Committee resumed sitting this morning and after over three hours' discussion adopted in a slightly amended form the resolution relating to boycott of British goods. There were several speakers on both sides, the usual arguments being repeated. And the objection to boycott of British goods on the ground that smart English Firms would set up agencies in foreign countries and send goods through the label of those countries was met by the reply that those foreign nations were equally smart and would take ample care of their own trade relations with India by exposing the tricks of any clever English Firm. Mr. Stokes who was one of the supporters of the motion observed that it would be a curse to India if they carried their boycott propaganda as tit for tat, but advocated legitimate pressure being brought to bear upon the British Government, because in his opinion it involved no hatred. At the same time he remarked that boycott of all British goods would be difficult of achievement. Mr. Abhyankar quoted Mahatma Gandhi's view that boycott might mean disaffection but not contempt or hatred and Mr. S. Shrinivasa Iyengar emphasised that the proposed boycott was out of a sense of duty to the country and not out of hatred towards the British Government.

MOTION PASSED BY NARROW MAJORITY.

Pandit Kapil Deva Malaviya moved an amendment to the effect that the report of the proposed enquiry by the Committee should be submitted within two months and that from what foreign countries or in what places in India the goods to be boycotted could be manufactured or obtained. The motion as amended was put to vote and after a division carried by 146 to 129 votes.

The committee meets again to-morrow evening after Mr. Das's presidential address.

Pandit Madan Mohan Malaviya, Mr. K. Natrajan, Mr. Akhil Chandra Dutt, Seth Chotani and Dr. D. S. Ramchandra Rao arrived here to-day, while Mr. C. Vijiaraghavachari arrived late yesterday.

DIFFERENCE OF OPINION AMONGST CONGRESS WORKERS

(Associated Press.)

GAYA, Dec. 26

The special feature of this year's gathering is the acute difference of opinion among the Congress workers on the necessity or otherwise for a change in Mahatma Gandhi's programme. Brisk canvassing by party agents and leaders is proceeding. Largely attended open air meetings are being addressed with a view to catch votes; but all factors so far point to an overwhelming strength of anti-Councilites and the chances of success of the pro-Council party are little or none. The two addresses of the Chairman of the Reception Committee and the President, unlike other sessions are expected to disclose fundamental disagreement in diagnosis of the present situation and measures to meet it. Mr. Das's views are well known and he may be expected to propound his scheme of Swaraja as he promised to do in a recent statement to the Press. The Chairman of the Reception Committee is reported to be unreservedly in favour of Mahatma Gandhi's programme which alone he thinks could give India a parallel institution which would in due course take up the administrative machinery of the country.

AKALIS' PROCESSION.

INCIDENT RE LOCAL GURUDWARA.

(Associated Press.)

GAYA, Dec. 26.

An event which is the object of comment here occurred in connection with the big procession of the Akalis which passed through Gaya town yesterday in celebration of Guru Gobindsingh's birthday. The Akalis seem to have arranged with the Mahant of a local Gurudwara to start the procession from the shrine. But at the appointed time the Mahant is reported to have locked the Gurudwara thus dislocating the Akalis' arrangement. The Akalis, thereupon, started the procession from the bazar and did not take steps to take possession of the Gurdwara with a view, as one prominent Akali leader, remarked, to avoid friction and, also, not to lay hands on the Gurudwaras in other provinces until the position regarding those in the Punjab was settled.

PRO-COUNCIL MEETING FIASCO.

A COMPROMISE SUGGESTED.

(From our Special Correspondent.)

GAYA, Dec. 25.

Late last evening Mrs. Kasturibai Gandai declared open the Swadeshi Exhibition which has been organised in connection with the Congress Week.

There was a distinguished company present on the occasion. Babu Rajendra Prasad in requesting Mrs. Gandhi to declare the Exhibition open, said that their object in organizing the exhibition was to demonstrate the possibilities of indigenous resources. He particularly drew attention to the field of Khadi in which they had made considerable advance. They could see from the various exhibits that excellent progress had been made with Khadi. The exhibition had been fortunate in enlisting the cooperation of Andhra ladies, who could spin up to hundred and more counts. Behar ladies could spin up to eighty or ninety counts. Demonstrations had been arranged and Babu Rajendra Pershad hoped that people would take advantage of the opportunity to appreciate the inexhaustible potentialities of Khadi.

Mrs. Gandhi in declaring the exhibition open said, that if Behar could organise within the comparatively short time of a fortnight a successful exhibition and demonstrate the potentialities of India, how much more could they do so in two months. Mahatma Gandhi she said had for two years exhorted them to adopt Khadi. She had been delighted to see wherever she went among men and women a spirit to take of Khadi and so many had already adopted it. She hoped that every province would organise similar exhibitions and demonstrate to the people that in Khadi lay their salvation. Afterwards Mrs. Gandhi and party spent considerable time in inspecting the various exhibits, including some very fine examples of skill and craftsmanship. Mr. C. R. Das who was of the party was so impressed with the range, variety and workmanship of the exhibits that he declared to me there was not the least doubt of India's capacity to be self contained in respect of cloth, but that we still needed to perfect our organisation.

PRO-COUNCIL MEETING FIASCO.

In regard to Council entry excitement still continues strong. A rumour that the President-elect ruled out Mr. Rajagopalachari's motion for priority for the Non-co-operation resolution and in the alternative for the Council entry proposal drafted by the outgoing secretaries, on the ground that these need not be discussed until the presidential address had been delivered. This decision has added to the volume of excitement.

PRIVATE CANVASSING OF SUPPORT FOR AND AGAINST COUNCIL ENTRY.

Enthusiasts of the pro-Council party organised last night a public meeting, which it was announced would be addressed by Hakim Ajmal Khan and Pandit Motilal. At the last moment somehow Hakim Saheb kept away and Pandit Motilal and Mr. V. J. Patel attempted to address the meeting, what time Mr. Das was closeted not many yards away with the C. P. members. Pandit Motilal Nehru started off with a speech advocating council entry. When he had finished a volley of questions was directed against him and the Pandit obviously thought that discretion was the better part of valour as he did not choose to answer questions. The meeting was a complete fiasco. Afterwards groups of people took up the matter and discussion was at times heated. The bulk of opinion is still ranged against entering Councils and it is not likely that the subtle but special pleading, which is said to be contained in the President-elect's address will adversely affect the strength of the respective parties.

A SUGGESTED COMPROMISE.

Some pro-Cuncil leaders are doing their best to win over some Ulema to countenance only contesting the election since they cannot, I am told, advocate Muslims to go into Councils and take the oath of allegiance. It also appears that as a result of conversations between Pandit Motilal and others on one side and the other two wings of the U. P. namely, contesting elections-wallahs and the No-change party, a compromise has been arrived at in the U. P. camp and its import, if I am rightly informed, is that we do not enter the Councils but we shall only contest elections and leave it at that. I have no doubt that the Pro-Council party to which the President elect has already given his open adhesion will grasp at any chance of wriggling out of its untenable position in the country and will readily accept a compromise. But the No-change party's position gives no cause for doubt and I am told that the Subjects Committees sittings so far has proved how the parties stand and certain indications which I am not free to discuss have infused additional confidence in the ranks of the No-change party.

FUTILE SUBJECTS COMMITTEE DISCUSSIONS.

The Subjects Committee sittings have not been very fruitful and it appears since yesterday for two whole days the Committee has spent itself in infructuous discussion on the question of boycott of British goods. Speeches appear to have been made *ad nauseam* both in support of and in opposition to the resolution moved by Dr. Ansari. I learn Mrs. Naidu declined to be seconder of the motion and someone else had to be fished out. Muslims Bengali and C. P. members are strongest exponents of the boycott of British goods as singled out from foreign goods, but Tamil Nadu, Gujarat, Andhra, Karnatak and Bombay are solidly opposed to it and want to stand by the previous position taken up by the Congress, namely boycott of foreign goods. It is important to bear in mind that lawyers from Madras and C. P. were the strongest supporters of the resolution and indulged in casuistry of a kind of which only clever lawyers are capable.

Among important arrivals is Mr. C. Vijiaraghava Chari, ex-President of the Congress.

AKALI ACTIVITIES.

(Associated Press.)

GAYA, Dec. 25.

A special feature of this year's Congress week is the absence of the session of the Muslim League and the appearance on the scene of two new forces—The Jamait-ul-Ulema and the Akalis, both of which have of late gained considerable strength. The Subjects Committee of the Jamait-ul-Ulema was in session the whole day to-day and is understood to have passed a resolution regarding Angora and the Khilafat on the lines suggested in the presidential address yesterday. The Committee is also reported to have discussed at great length the question of entry into Councils and although it sat till eight this evening the decision on the subject was postponed till to-morrow.

AKALI ACTIVITIES.

The Akalis have been daily holding Diwans both in the morning and evening since yesterday. To-day being the birthday of Guru Gobind Singh and there being no other functions in the afternoon a large number of people attended a big procession, which started from a Gurdwara in the city and ended in from a Gurdwara in the city and ended in Swarajyapuri. On the conclusion of the procession a Dewan attended by several hundreds was addressed by prominent Sika leaders, who explained the genesis of their present struggle with a view to enlist the sympathy of other communities. Among the prominent Congress leaders were Mr. Das, Pundit Malaviya, Messrs. Vijiaraghvachariar and Srinivasa Iyengar, Bi Aman, Pandit Motilal Nehru and Mr. Patel. Professor Teja Singh, member, Gurdwara Prabandhak Committee was the principal speaker at the Diwan. He addressed the audience in English for over an hour, explaining the growth of the Gurudwara movement and the attitude adopted by Government towards it. He said the Sikhs would not tolerate any one except a Sikh to be in charge of their temples. They had no quarrels with the Mahants or the Udasis as such, but would be willing to keep on the present Mahants, if they got baptised and possessed good character besides, owing allegiance to the Gurudwara committee as several Udas-i-Mahants had done.

GURUDWARA LEGISLATION.

Touching the question of the Gurudwara legislation he said the Sikhs wanted some Bill regarding the management of their Gurudwaras. They were not out for revolution, but they could not even consider any proposals for legislation so long as seven thousand prisoners who had gone to jail in their cause were not released.

Pandit Malaviya and Bi Aman then addressed the gathering, the former on the necessity of every one protecting his religions and the latter exhorting the Mahomedans to follow the splendid examples of the Akalis.

UDASI MAHANMANDAL.

While the Akali Diwan was being held, the Udasi Mahanmandal was also holding a meeting to counteract the Akali propaganda. Speeches by several Mahants were made pointing out the revolutionary and aggressive aims of the Akalis who wanted to usurp the Gurudwaras which belonged to the Udasis, a large number of which owed their existing prosperity to the generous contribution of the Hindus and not Sikhs. The Udasis were Hindus and the Udasi Mahanmandal regretted to find that the Congress was turning a deaf ear to a minority and helping the Akalis in their aggressive attempts. Sarar Nidhan Singh, leader of the Namdhari Sikhs, speaking at the Mahanmandal spoke regarding the unrepresentative character of the Gurudwara Prabandhak Committee.

BIOGRAPHY OF THE MAHATMA.

WHO HAS LETTERS?

To The Editor of "The Chronicle."

Sir,—May I request through the Press that any one who has any letter written by Mahatma Gandhi, which might be of special value in writing a Biography of Mahatma Gandhi should communicate with Pandit Benarsi Das Chaturvedi Gujerat Mahavidyalaya Ahmedabad? I am certain that any letters that are sent (or copies of them) will be carefully and reverently used.—Yours, etc.

C. F. ANDREWS.

ALL-INDIA RAILWAY MEN'S FEDERATION.

MR. ANDREWS' APPEAL FOR UNITY.

(Associated Press.)

LAHORE, Dec. 25.

The All-India Railwaymens' Union Federation met to-day at Bradlaugh Hall under the presidency of Mr. C. F. Andrews. Mr. Miller, Chairman of the Reception Committee, in the course of his speech referred to the many grievances of railwaymen and said the International Labour Conference recommended 60 hours' work in India in special branches of the railway department, which was quite unsuitable to the extreme climatic condition obtaining in India and Government should urge upon the International Labour Conference to modify the convention. The hours of work should under no circumstances exceed 48 hours for outdoor and 32 for ministerial staff.

Mr. Andrews in the course of his presidential address said he had come to plead for unity and to work for unity. He said there had been a total lack of organisation throughout the railway system by means of which disputes might be settled when they arose. This lack of organisation had been the cause of untold suffering in the country and had meant in addition an immense economic loss.

SUGGESTION FOR STANDING COMMITTEE.

Mr. Andrews blamed the railwaymen themselves for this lack of organisation and pointed out that it was their preoccupation with their own petty quarrels and their neglect of wider interests that had brought about this pitiable state of affairs more than anything else. He himself had been obliged to spend several days in Bombay and after that several days in Lahore going over the same ground simply because of this disunion, which had compelled him to act as peacemaker between them and attend two conferences instead of one. He urged the delegates to agree to send a select body of responsible men to a third and final conference with plenipotentiary powers in order finally and unitedly to appoint a small authoritative standing committee to meet the Railway Board face to face. The Bombay delegates had already agreed to this and had suggested Allahabad as the meeting place. Such a standing committee was the constitutional way to settle differences and not the weapon of strike, which should never be used except as a very last resort when every other method had failed. The speaker stated that he saw no other way out of the difficulty of perpetual strikes and perpetual labour dislocations except this method of a small standing committee of fully authorised employees in each industry who should be empowered to meet a small body of fully authorised employers round a common table. He hoped that if the railwaymen were able successfully to achieve unity at least through these different railway conferences and could appoint in a constitutional manner such a railway central standing committee then other industries might afterwards follow the same example and this constitutional method might become a settled manner in India of deciding labour disputes.

Mr. Andrews in concluding spoke about the absolute necessity of selecting honest and incorruptible members for such committees.

The Conference adjourned till to-morrow, when resolutions will be moved.

THE THIRD ENCLOSURE!

To The Editor of "The Chronicle."

Sir,—The Turf Club does not let the grass grow under its feet! At its very inception, it took in the aristocrat in the first enclosure! Then it made provision for the middle class people in the second enclosure! Now it is endeavouring to make the poor people in the third enclosure! Verily, Messrs. I. S. Haji and Kanji Dwarkadas did very well in drawing the attention of the Government of Bombay to this new scourge to the poor. It is unthinkable, that a puritan President like Sir Narayen Chandavarkar should have failed to throw the weight of his influence to stop this cursed enclosure. It is earnestly hoped, that the authorities will take early action and save the poor from positive ruin. At the same time, may I appeal to you to abstain from publishing any notes and advertisements, that may excite racing interest amongst your readers? Yours, etc.

BARJORJI FRAMJI BHARUCHA.

The following are the results of matches in the fourth round of the Amateur Golf Championship played on the Royal Calcutta Golf Club links:—Cathedral beat Davenport by three and two. Bullock beat Johnstone by four and three. Scott beat Grant Govan by six and four. Roddick beat Garvin by two holes. The semi-finals will be played between Gathedral and Bullock and between Scott and Roddick.

It is notified that the district of Rawalpindi is withdrawn from the operation of the notifications under which volunteers of the Khilafat, Congress and National organisations were declared to be unlawful associations within the meaning of Section 18 of Indian Criminal Law Amendment Act of 1908.

CHARGE AGAINST SHANKARACHARYA.

"TWO FORMS OF KINGSHIP"

The following is a copy of the proceedings under section 108 Cr. P. C. against the Shree Shankaracharya of Sharda Peetha, who has been sentenced to one year's imprisonment at Monghyr: Whereas it appears from the report of S. I. Town, Monghyr that you, Jagadguru Shankaracharya, delivered in the town of Monghyr at Anjuman Islamia, Dilawarpur on the 2nd December, 1922, a speech and that while doing so you stated as follows:—

1. There are two forms of Kingship, *Daivic* and *Asuric* or Kingship by conquest. The *Daivic* or Divine form as described above does not apply to the present Government. No invitation was sent to the English to come and rule over India. We have next to see if the *Asuric* form suits the present Government. The English did not come here as conquerors but as traders and by various internal manupulations, they have become rulers. They have become so by fraud and treachery. They set up Hindus against Hindus, Hindus against Mahomedans, Mahomedans against Mahomedans, and Hindus and Mahomedans against Hindus and Mahomedans.

2. That the English sent out the wealth of India to England, that barren island can produce nothing else than iron to eat.

3. That a King should always be guided by the wishes of the people—but at present even the best educated men, who bring forward the grievances of the people to the Government with a view to redress them, and who point out the misconception of the Government policy are savagely punished and clapped into jail for doing their duties.

4. The third function of the Kingship is the protection of the people. Does the Government follow this function? I fail to find that it does.

You thereby disseminated and attempted to disseminate seditious matters with a view to bring into hatred or contempt and excite disaffection towards His Majesty the King-Emperor of India and His Majesty's Government established by law and thereby also promoted and attempted to promote feelings of enmity between the Indians and the British nation and that by delivering further speeches of the like nature on the 3rd and 4th December, 1922, you are still doing so. You are hereby required to appear in person and show cause on the 7th December 1922, why you should not be ordered to execute a bond of Rs. 2,000 with two securities for Rs. 2,000 each for your good behaviour to His Majesty and to all His Majesty's subjects for a period of one year.

(Sd.) J. T. WHITTY,
6-12-22.
District Magistrate
Monghyr.

RACIAL ANIMOSITY.

WHERE IT BREEDS?

To The Editor of "The Chronicle."

Sir,—Without a word of comment I give below a small extract from the evidence of a Miss K. St. Martin before the Esplanade Police Court:—

"She screamed for help. . . . . She then ran away and appealed to a European on the road, but he took no notice of her. An Indian came to her help, and they went back to the maidan, where she found her purse. From there, he took her to the Police Station where she lodged her complaint."—Yours, etc.,

A. P. SHIVAM.

Dadar, Dec. 25.

MR. J. M. MEHTA'S CANDIDATURE.

To The Editor of "The Chronicle."

Sir,—Waiting as I was for some abuse, I got it to my surprise from an unexpected quarter i.e., from a non-Maratha. He appears to have a love for the "Maratha" of Poona and curiously enough likes exactly that issue of "Mahratta" viz., of 10th December which takes journalism to its nadir. The Soul of Lokyamanya—if still it is in heaven—must have been writhing in agony on knowing the contents of that issue. Even Mr. Sen Gupta—an enthusiastic friend of the real editor—fought shy of it. Since your correspondent takes the mere vulgar abuse contained in the "Mahratta" of 10th December for his gospel, his taste is proved beyond doubt to be hopeless.

Your correspondent has even not cared to understand my last letter. It is an appeal to my *co-linguists*. I do not care to go into other details with the *Gujarati* partisan of Mr. Mehta. I do not object to Mr. J. M. Mehta being elected to the Corporation. I only ask my Maratha brothers not to elect him—and this not for Mr. Mehta's views but for his arbitrary and unjustifiable conduct. Yours, etc.

P. R. LELE.

The semi-final round of the Amateur Golf championship of India was played on Tuesday at Calcutta, and resulted as follows:—Bullock beat Gatheral two and one. Roddick beat Scott two and one.

The final over 36 holes will be played to-day. (Wednesday.)

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BOMBAY MARKETS.

QUOTATIONS OF LOCAL MILL CLOTHS.

(ISSUED BY THE HINDUSTANI NATIVE MERCHANTS' ASSOCIATION.)

Bombay Dec 26th

	Rs. a. p.
Khaddi :—	
Textile	1 2 0
E. D. Sassoon	1 1 3
Tata	1 0 0
Elphinstone	1 1 3
Longcloth (Full weight) No. 24/40 inches :—	
Rachael per lb.	—
Standard per lb.	1 8 0
Century per lb.	1 8 0
Hindustan per lb.	1 9 0
Vasubhai per lb.	1 9 0
Textile per lb.	1 8 0
Phoenix	1 8 0
Pearl	1 8 0
Manekji (Gay mukh)	1 6 6
Elphinstone (Batti)	1 9 0
Jacob (Four minars)	1 9 0
Longcloth (Light weight) No 5292/5293 :—	
Rachael per lb.	1 9 6
Swan Finlay per lb.	1 8 0
Pearl per lb.	1 8 0
E. D. Sassoon per lb.	1 8 6
Longcloth X quality :—	
Rachael per lb.	1 9 3
Vasubhai per lb.	1 9 6
Kohinoor per lb	1 8 6
Pearl per lb.	1 9 0
Longcloth Satin Calender, 24/40 inches :—	
Textile (Hand) per lb.	1 7 6
Spring (Merchant) per lb.	1 7 6
Century (Bugle) per lb.	1 6 6
Zenith (Drum) per lb	—
E. D. Sassoon (Gun) per lb.	1 6 0
Jacob (Rajkumar) per lb.	1 6 6
Sateen :—	
Century per lb.	1 7 0
Spring (Merchant) per lb.	1 7 6
Grey Drill, Century mill :—	
No. 1125 per piece	15 0 0
No. 1251 per piece	13 12 0
Dhooties :—7, 8 and 9 yards :—	
Spring (Balance) per lb.	1 10 6
Textile (Bicycle) per lb.	1 9 0
Dhooties :—10 yards :—	
Spring (Balance) per lb.	1 10 6
Textile (Bicycle) per lb.	1 9 0
Shirting 5 lbs. Grey Drills :—	
Standard per piece	6 12 0
Phoenix per piece	6 12 0
Swan Finlay per piece	6 12 0
Hindustan per piece.	7 0 0
Shirting 5½ lbs. Grey Drill :—	
Textile per piece	7 2 0
Pearl per piece	7 8 0
Bleached Shirting :—	
Textile per piece	—
Kasturchand per piece	8 11 0
Bombay United per piece	8 6 6
Shirting Cheese 5 lbs :—	
Textile per piece	9 10 0
Spring per piece	8 10 0
E. D. Rachael	8 2 0

Remarks :—

WHEAT AND SEEDS,

Bombay, Dec. 26.

The following are to-day's closing rates as issued by the Bombay Grain Merchants' Association :—

Ready	Bazar Terms Rs. a. p.	Sell. Delivery Rs. a. p.
Wheat White Delhi 76-28	745 0 0	7 5 3
Wheat, White Cawnpore 79-30	45 0 0	7 4 0
Wheat, Karachi Bangla	47 0 0	7 6
Rapeseed, Brown Delhi	10 4 0	10 12 0
Rapeseed, Brown Cawnpore	10 4 0	10 12 0
Rapeseed, Yellow Cawnpore	10 12 0	11 4
Linseed, Brown Bold	12 12 0	13 4 0
Linseed Brown Thin	12 8 0	13 0 0
Linseed, White 35-15	69 0 0	13 14 0
Teelseed, Gujar 75-25	65 0 0	—
Teelseed, Gujar 50-50	62 0 0	—
Teelseed Black	59 0 0	—
Poppyseed, White	13 0 0	13 12 0
Groundnuts	65 0 0	13 4 0
Mowrand	6 12 0	7 0
Barley	34 0 0	
Castorseed	5 0 0	0 12
Cotton Seeds Ready Delivery	35 0 0	8 0

These rates are unchanged for christmas holiday market closed day so as to 25 to 26 so and so please.

BOMBAY EXCHANGE QUOTATIONS.

Sunset Dec 26

Market steady.

	Market Rate
Bank Telegraphic	1 32
Bank Demand	1 31/32
Bar Acceptance 3 months	1 31/32
On Demand	400
German Dollars	328
Austrian Dollars	141
Shanghai	234
Japan	168 1/2
Singapore	177

These rates are unchanged from 25 to 26 on account of Boxing holidays please.

CALCUTTA TEA SALE.

AMBER TIPS REPORT.

Sale No. 28 was held on Tuesday and No. 29 will not take place until after the holidays, on the 9th January. Tuesday's sale passed off with a rather more hesitant tone than has been usual of late, but the market may be quoted firm. Irregularity was very marked among the common and low medium B. P.'s and B. P. S.'s which were often from 3 pies to one anna and 3 pies, B. P. S.'s with ragged leaf suffering most. On the other hand stylish leaf teas and, Brokens with good cup were fully firm, while common fannings and dusts were dearer. Quality was distinctly inferior to that of sale No. 27; a large proportion of the Dooars teas are becoming "Wild" and "Woody" in character, and stalk and fibre, is beginning to disfigure the dry leaf. The inferiority of this season's autumn teas from the Dooars is still very marked, and very few really stand out parcels have appeared this year. Manufacture is now about at an end. A few garden musters are still coming to Calcutta, but are usually very undesirable both as to liquor and appearance.

The crop is finishing up with an increase of about 36 million lbs.; over last year's figures, if as is generally expected, December makes up another million pounds. The approximate Calcutta quotations are :—

Common Pekoe Souchong 14/3, Common Broken Pekoe 15/3, Ordinary Black Leaf Pekoe 15/6. Good Grainy Dust 10/6.

It is interesting to note that little over a year ago the above grades were quoted as follows :—

Common Pekoe Souchong 3/6, Common Broken Pekoe 4/9, Ordinary Black Leaf Pekoe 5/6. Good Grainy Fannings 4/9.

Whilst the higher grade Brokens were quoted at Rs. 1/4 about the same price as they are selling at to-day.

It will thus be seen that it is only the lower grade teas which have been increased to such an abnormal extent, whilst the high grade teas most of which are exported remain about the same. The Indian Tea Cess Committee was originally formed for the purpose of encouraging and increasing the use of tea amongst the poorer classes in India, and two years ago this wholesome and natural beverage, was within the reach of all, no matter how poor. Now, however the price of the poor man's drink has gone up more than 200 per cent. whilst the price of the rich man's drink remains the same.

METEOROLOGICAL OBSERVATIONS.

GOVERNMENT OBSERVATORY, COLABA

Bombay, 25th Dec. 1922.

Means of observations taken at 6 a.m., 10 a.m. 2 p.m., 4 p.m and 10 p. m.

Barometer corrected to 32 deg. Fahr	30 039 inches
Temperature of Air	74.2 degrees
Wet Bulb Thermometer	64.3 "
Dew Point	56.6 "
Relative humidity of Air	0.557 "
Extent of cloudy sky (the whole sky cloudy=10)	0.0 "
Maximum temperature of Air	84.2 "
Minimum temperature of Air	62.2 "
General direction of wind from mid-night to midnight	N NE, ENE, N W N
Movement of wind from midnight to midnight	171 miles

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(2) I can get through quite a lot of work while baby plays comfortably in the Jhu-Jhu Sd.) Mrs. E. Dawes, Nasik.

(3) I found Jhu-Jhu Rest Swing an ideal thing for small children. *Its further allurements is its moderate price* affordable by many. (Sd.) Syed Hasan Imam, Gaya.

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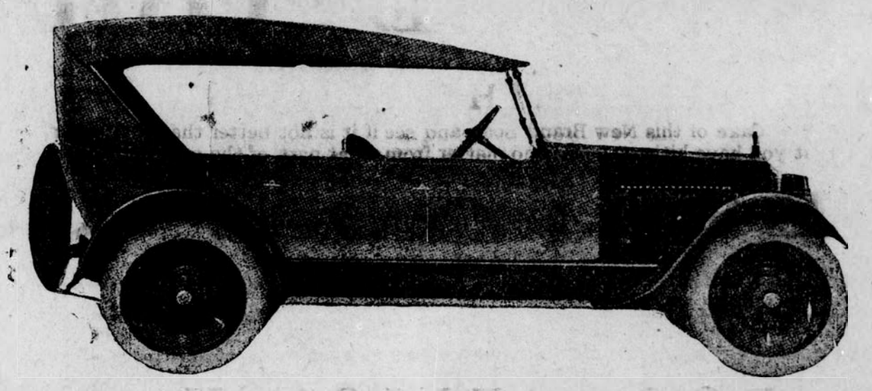

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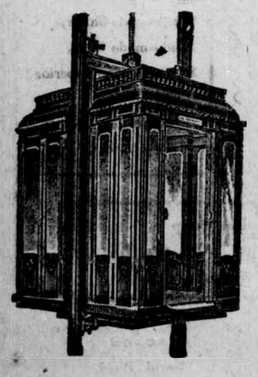

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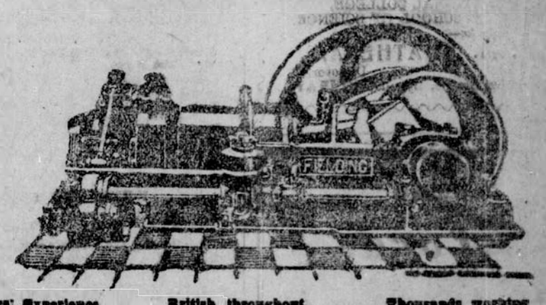

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